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Some Leaders and Speakers at the Northfield General Conference

(For names, see page 433. Photo by Levering)

VOLUME 51
NUMBER 10

OCTOBER, 1932

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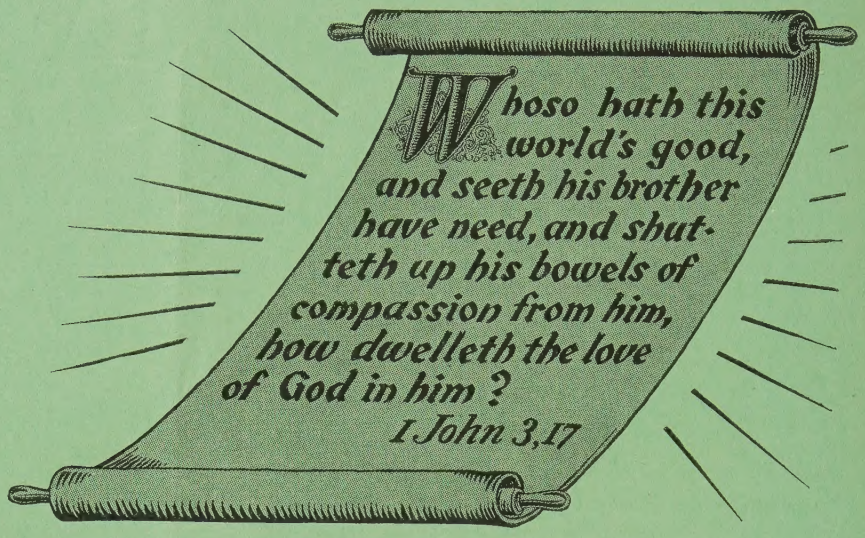
The Love of God—Does it Dwell in You?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1 John 3,17

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Leaders and Speakers at the Northfield General Conference

The key to the photo reproduced on the front cover is:

Back row, left to right: W. R. Moody—Glanville Davies—Paul D. Moody—Howard M. Morgan;

Front row: Alexander C. Purdy—Adam W. Burnet—J. Stuart Holden—Donald Mackenzie.

In Memoriam

A Scottish speaker recently told the following story of a loving and devoted wife. The story had its birth in the recent gold boom in the United Kingdom.

"Eh! That's a bonnie locket ye've got, Mrs. Smith, but A'm awfu' surprisit ye didna sell't when the gold prices wis high. Maybe ye cairry some sort o' momentum inside o't, Mrs. Smith?"

"Yes, Mrs. Macnab, inside is a lock of my dear husband's hair."

"But, Mrs. Smith, yer husband's no depairtit?"

"No, Mrs. Macnab, but his hair is."—"Aberdeen Press."

Current Thought

IT HAS OFTEN BEEN SAID that the name of God is not to be found in the book of Esther; but God himself is there, as he is often present today when he is least confessed.—W. Y. Fullerton.

THE NEED OF THE HOUR is not more money, more real estate, more stocks and bonds,—there is as much of those today as there ever was; but rather we need more self-control, more unselfishness, more faith, more courage. Now self-control, unselfishness, faith, and courage are spiritual qualities which cannot be secured from bankers or stores, but only from ministers and churches.

In behalf of the discouraged business men, the ten million unemployed wage-earners, and millions of others in trouble today, we of the Congregational Commission on Church Attendance beg preachers to minister to the wants of these people during the critical months ahead. Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of today? Under ordinary circumstances it is all right to preach about abstract theology, or social problems, but today men and women want personal and immediate help in solving pressing problems and in making momentous decisions. Business men, wage-earners, and mothers today primarily are interested in learning how to pray, and how to trust in God, and what to do that they may continue to exist. During this emergency should not

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East Northfield, Mass.

ministers quit taking sermons out of the old barrel, and rather give people concrete suggestions on how to get spiritual help in order to decide clearly what to do in the present emergency in their own personal lives and in their own homes? It is this ability to make decisions which people really want, rather than material help. Moreover, this wisdom is a spiritual quality which only the church can give.

In this connection let us say just a word to those troubled, and yet not willing to take an hour and a half on Sunday for church attendance. For a man to expect spiritual help, for a man who expects prayers to be answered, if he is not willing to give one and one half hours a week to show his colors is beyond our comprehension. Does such a man deserve help, and can he logically expect it? To get anything in this world we must make sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to worship, meditation, right living, and helping others.—Roger W. Babson.

Penitence and Prayer

A Call has been issued by official representatives of about 25 evangelical denominations for a week of Penitence and Prayer, October 2–8.

A series of daily topics has been prepared under the direction of this committee. The themes are:

Sunday, Oct. 2—The Examined Life, Psalm 139. 23, 24
Monday—Penitence, Isaiah 55. 7
Tuesday—Confession, 1 John 1. 9, 10
Wednesday—Acknowledging God's Sovereignty, Psalm 46. 10
Thursday—Prayer, Luke 11. 1–13
Friday—Consecration, Romans 12. 1, 2
Saturday—Discipleship, Matthew 16. 24, 25

A pamphlet containing the Call in full may be secured from the Federal Council at 105 East 22nd Street, New York City, at $1 per 100, or 500 for $4.

This call to self-examination, confession and rededication has in it great possibilities if taken seriously by those who long to see a better day for things spiritual.

The Northfield Conference Season

This year marked the 51st annual season of religious gatherings founded in Northfield by D. L. Moody.

More than 5000 people, representing 40 states and six foreign countries, attended the gatherings, which began June 23. It took 135 employees, mostly school and college students, to care for the conference guests staying on the campus of the Northfield Seminary. The average attendance of the Sunday services was 2000.

In comparison with last year the average attendance for the six conferences was about 75% of last year's record.

A total of 616 classes on subjects varying from Bible study to pageantry were held. Platform addresses were 160 in number, delivered by 110 different speakers from Great Britain, Asia, Africa, and America.

Eighteen evangelical Protestant denominations were represented.

One college president, numerous professors, divinity school deans, and editors took part, as well as 50 missionaries and 2000 active church officers and workers.

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November RECORD

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Lucius Porter

The Problem of Islam
Russell Galt

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Gandhi and Christianizing Influences in India
Frank Speer Coan

Model Citizens
Charles E. Jefferson

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

Shorter Catechism

Q. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

"Then we all sang the dog's holiday and comed home," said a little girl telling about her first day in Sunday school.

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

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Volume 51 — Number 10

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Jesus the Ideal Teacher

An Outline Course of Study for Personal or Class Use

Mrs. H. Serrell of Dobbs Ferry, N. Y.

Lesson 6. NICODEMUS, JOHN 3. 1–21

Contrast with the Samaritan woman. Meeting on purpose, instead of by chance. At night, instead of by day. One a Jew, a Pharisee, a teacher, learned; the other a Samaritan, a woman, ignorant. Which was easier to deal with, the one with a great deal of spiritual background or the one with little spiritual background?

Jesus' aim. To solve Nicodemus' problem of half-heartedness. To bring him to new life.

His method. Answers without compromise. Asks questions. Exhorts to action. Teaches facts and uses natural analogies. Warns. Uses irony (10), but holds out hope (18, 19).

The response. Failure in part; yet see John 7. 50; 19. 39.

SIMON THE PHARISEE, LUKE 7. 36–50

Comparison with Nicodemus. Both Pharisees. Both meetings by arrangement. Why did Simon invite Jesus?

Jesus' aim. To show Simon his shortcomings. To make Simon realize his own prerogative as Messiah,—to forgive sin.

His method. Through conversation. Through parable. By practical demonstration.

The response. In Simon—doubtful. In the guests—impression of power (49). In the woman—salvation.

Lessons 7, 8, 9. THE MULTITUDES

Jesus taught the multitudes mostly through parables.

What is a parable? A comparison between familiar facts and spiritual truths, usually in the form of a story.

Why parables? Much used in Oriental lands. Stories arrest attention. Aid the memory. See Matthew 13. 10–17.

Parables of the Kingdom, Matthew 13.
- The Sower—receptiveness.
- The Wheat and Tares—true and false.
- The Mustard Seed—growth.
- The Leaven—corruption.
- The Hid Treasure.
- The Pearl of Great Price.
- The Drag-net—final separation.

Parables of the Neighbor.
- The Good Samaritan, Luke 10. 30. Who is my neighbor v. Whose neighbor am I?
- The Sheep and the Goats, Matthew 25. 31. Those who proved or failed to prove themselves neighbors.

Parables of the love and care of God, Luke 15.
- The Lost Sheep, the Lost Coin, the Lost Son.

Self-explanatory Parables.
- On riches—Dives and Lazarus, Luke 16. 19; the rich fool, Luke 12. 15.
- On preparedness—The Ten Virgins, Matthew 25. 1; the Talents, Matthew 25. 14.
- On humility—The Pharisee and the Publican, Luke 18. 9.
- On perseverance in prayer—The Unjust Judge, Luke 18. 1; the Importunate Friend, Luke 11. 5.

Parables of Prophecy.
- The Vineyard, the Servants and the Son, Luke 20. 9.
- The Great Supper, Luke 14. 16.

Parables concerning Jesus himself.
- The Good Shepherd, John 10. 1.
- The Bread of Life, John 6. 31.
- The Vine and Its Branches, John 15. 1.

(To be concluded)

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EVANGELICAL
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Record of Christian Work

Volume 51 October, 1932 Number 10

✠ Little Four-year-old prayed: "Please, God, let many Africans get sick, so Daddy can make them well!"

Daddy is a mission doctor in Angola. Four-year-old was just back from furlough, and was eager for missionary work.

Her prayer was hardly necessary, as there are always many, many sick Africans there.

✠ A thousand Dunkers met under a tent near the Maple Grove meeting house, three miles from New Carlisle, O., in the recent annual meeting of the Old German Baptist Brethren.

All the men of this fraternity still wear long whiskers, flat, wide-brimmed black felt hats, tieless collars, and plain black habits of the cut peculiar to Old Order Dunkers. The women wear black slatted sunbonnets and plain drab dresses like our great-great-grandmothers must have worn.

✠ A Woman's World Missionary Conference will be held next season at Northfield instead of separate Home and Foreign Mission conferences if the votes of the delegates at the two conferences this year are approved by the boards represented in the Federation of Women's Societies.

The reasons for this move are obvious. The same problems are being faced in both fields of missionary effort, while in numerous cases the same women in the churches are interested both in home and foreign missions.

✠ At a Testimony Meeting in China an effective testimony was given by a deaf and dumb man. He can read and write a little, but cannot speak a word. But in large characters he had written five sentences, and by means of motions and facial expressions he explained each sentence as he pointed to it:

"I have no sin;
"I do not worship idols;
"Jesus is my Saviour;
"On earth I am dumb;
"In heaven I shall speak."

"No one could doubt his gratitude for what the Lord had done for him. We wondered if we who have the power of speech are doing as well as this dumb man in telling others what great things the Lord has done for us."

✠ The annual report of the Church Missionary Society's work for 1931 in Western India has encouraging news, particularly in the matter of individual heart conversion to Jesus Christ.

"The future religious outlook in India, though puzzling at present, is not without elements of hope. . . . Christianity has taken too deep a root in the soil of India to be uprooted by a mere assertion (for instance, that of Mr. Gandhi respecting the future of missionaries under a Swaraj régime). At the back of all the political turmoil is the hand of God, leading the Indian church from strength to strength, and as surely as night follows day so surely will the risen Christ be enthroned in the hearts of the sons and daughters of India."

✠ The American Mission to Lepers, 156 Fifth Avenue, New York, in helping sufferers at 150 leper hospitals in 40 countries will be seriously handicapped in its work during these times, when many people cannot make their usual contributions, unless those who can give come to the rescue, and also help enlist the aid of other volunteer life savers.

"S O S" may mean something else besides a call of distress, says Secretary Danner. It may stand for the answer to that call,—"Sacrifice of Self."

"S O S" may also stand for "Secure One Subscriber." "Certainly you have one or more friends who have never realized that leprosy is a modern, immediate problem of needless human suffering. People are invariably interested and sympathetic when they understand that need."

✠ China's Christian Homes should be constantly remembered in earnest, expectant, sympathetic intercession, says a writer in "China's Millions." In every country the home is the criterion of that country's religion. Some one has written this:

"When all our homes are evidently filled with the Spirit of Christ, then the gospel will spread as it will never spread from church or chapel."

That does not mean that the church and chapel can be dispensed with, but rather that these agencies for disseminating the Word are to be supplemented and supported by the spiritual influences centering in and proceeding from the home. The Christian home life in China may be, by God's grace, such a contrast to that of the heathen as to cause it to be recognized as a marvel of his transforming power. Let us pray that this transfigured home life may be used of the Holy Spirit to lead many unsaved souls to Jesus Christ, the head of every truly Christian home!

✠ A Church Publicity Movement has been organized by representative prominent men in New York, with a national committee including others as far West as Texas. Its object is to accomplish a definite and timely program of service under the direction of an independent committee of church leaders.

The service program involves syndication for weekend publication by newspapers throughout the entire country of a long series of special news-feature articles by the country's leading citizens—church and lay leaders,—on the Relation and Value of the Church to Society. The committee hopes in a broad way to relate the church more definitely to the present countrywide economic and social situation. On the one hand, the weekly releases will amount to strong, recurring recommendation, through local newspapers, that young and old turn to the churches of their respective communities for a renewal of faith and spiritual guidance. On the other hand, the church itself should be vastly profited by this new, public, non-sectarian and many-

sided statement of the challenge to its ministry and the importance of its place in the country at the present time.

The only expense of operation will arise from maintenance of the committee's one room office, engaged from the headquarters of the Student Volunteer Movement at 254 Fourth Avenue, New York City, with a secretarial staff of two, printed matter, stationery and postage. The plan for raising this is through appeal for gifts from interested laymen who are able and willing to help.

✠ "Do We Speak Enough about God's keeping power?" asks Mr. Herman Becker of Hunan, China. "It has been impressed upon our hearts that we are being kept by the power of God. Ought we not to be more thankful than we are for his keeping power? We are daily in great danger in China. During the last few weeks there has been a cholera epidemic in this city and district. Many are dying within a few hours of the appearance of the first symptoms. The people are much afraid, and are making great idol processions. Although a few of our large family have been attacked by this dreadful disease, the Lord has helped us, and not one has died. Cholera is contagious, and we are daily thankful for the wonderful way we are kept by God's power.

"One of our young preachers here in the city was attacked by cholera. When it seemed the disease could not be stayed he sent for his mother. She has opposed the gospel, and will not allow her other son to go to the services at an out-station near by. She came all broken up, expecting to find her boy dead, but after much prayer the Lord had undertaken for him at the close of the second day.

"'Thanks be to Jesus!' the old mother said, and she seemed to mean it. She was here and saw the crowded communion service on Sunday. Her heart must have been touched to see so many believers in the gospel which she has spurned. Her son will be grateful for those two days of agony if the Lord will only use them to bring his mother to the Saviour."

✠ A Warning that the $300,000,000 direct relief fund to states contained in the Federal Relief Bill will not be sufficient to meet the mounting demands for aid upon welfare agencies in 1932–33 was issued in a joint statement by the American Public Welfare Association and the Family Welfare Association of America, representing public and private local agencies throughout the United States and Canada.

"No community and no private citizen should feel that because three hundred million dollars has been made available to states that the relief situation in this country is taken care of," declared Mrs. John M. Glenn, president of the Family Welfare Association of America.

"It is estimated that in 1931 the private and public welfare agencies of 81 cities alone expended approximately $167,000,000 for relief. Several hundred towns and cities carrying on relief work are not included in this figure. Expenditures in 1932 will be higher than those in 1931. From reports from the field it is clear that local tax appropriations and private contributions will be absolutely necessary if our welfare agencies are to meet the demands for food and care which will be made upon them this winter."

The joint statement urges state officials to direct all possible efforts toward making sure that the availability of federal money does not dry up other necessary sources of relief funds through state, county, and municipal appropriations and through voluntary contributions of individuals to community chests and private welfare agencies.

✠ At the Annual General Meeting of Dr. Barnardo's Homes, London, the report showed that 111,501 destitute boys and girls had entered the Homes to December 31 last. 17,019 children and young people were dealt with last year.

1,643 boys and girls and babies were admitted to the benefits of the Homes in 1931,—1,340 permanently and 303 temporarily. About 80% of the admissions came from the provinces and 20% from the metropolis. Almost every county in the United Kingdom was represented in this total of admissions.

8,247 children were in residence at the end of the year, constituting the largest family in the world. This large family included 1,319 babies under five; 447 sick, crippled or afflicted children; 1,124 boys and girls under industrial and technical instruction; and about 400 in training for the navy and mercantile marine.

1,549 young people were placed out in life during the year.

These Homes have no red tape, no waiting list, and no voting system. The charter of the Homes is:

"No destitute child ever refused admission."

The need of the child is the only consideration. The Homes rescue the nation's children, nurture, care for and train them, and give them back to the country as useful, honest and healthy citizens.

Greater Jerusalem

Today more than two-thirds of Jerusalem's 90,000 population live outside the walls. The hotels are fast moving out, and so are the big business houses and the stores. The better class citizens, too, are seeking homes outside. This is not because the old city with its picturesque narrow streets is unhealthy, but because it is the fashion and the proper thing to reside in the newer garden cities which have arisen outside, writes Mr. Harold J. Shepstone in the "Empire Review."

How Greater Jerusalem has grown is evidenced when it is stated that it has already spread almost halfway to Bethlehem on the south, the greater part of the way to Ain Karim, the birthplace of John the Baptist, on the west, and on the north to the foot of Mount Scopus, where stands the British War Cemetery. Only on the east has Jerusalem failed to expand, because here the ground falls away in precipitous slopes into the Kedron Valley, making any extension impossible.

In all, some 80 streets have been laid out, and their names are pertinent of Biblical history, for we have such appellations as the Street of the Prophets, Herod's Way, Nehemiah Road, Street of Ezra, Street of the Maccabees, Isaiah Street, John the Baptist Street, Jeremiah Street, Hezekiah Street, and so on. These new thoroughfares, and also their

buildings, have not been planned and reared in a haphazard fashion. A style of architecture in keeping with the landscape and traditions of the site was encouraged with, it must be admitted, gratifying results. Broadly speaking, we have in the newer buildings Western architecture compromised to meet Eastern conditions, and the blend is a happy one.—"Public Opinion."

Presbyterian Statistics

Those added on confession of faith to the Presbyterian church during the year ending March 31, 1932, totaled 101,062, while 56,378 were added by certificate. Death, disciplinary reasons and dismissals to other churches reduced the net gain to 10,744, giving a total communicant membership of 2,009,875. All Presbyterian statistics are based on communicants in good standing, not on baptized members.

The total contributions were $50,172,304, with $929,150 more raised by self-supporting synods for benevolences within their own jurisdiction.

The ranking order of the largest Presbyterian synods remains the same as in 1931, as follows:

Synod	Membership
Pennsylvania	371,012
New York	264,810
New Jersey	174,486
Ohio	159,371
Illinois	133,387

The 10 largest presbyteries in ranking order are:

Presbytery	Membership
Pittsburgh, Pennsylvania	68,111
Chicago, Illinois	51,485
Los Angeles, California	51,275
Philadelphia, Pennsylvania	42,952
New York, N. Y.	37,301
Philadelphia North, Pennsylvania	35,271
Brooklyn-Nassau, New York	35,183
Corisco, West Africa	34,909
Detroit, Michigan	33,046
Newark, New Jersey	27,513

Following are the Presbyterian churches with a communicant membership of more than 3,000 each:

Locality	Membership
Seattle, Washington (First)	8,376
Los Angeles, California (Immanuel)	4,408
Denver, Colorado (Central)	3,358
Pasadena, California	3,354
Indianapolis, Indiana (Tabernacle)	3,251
Oklahoma City, Oklahoma (First)	3,186
Tulsa, Oklahoma (First)	3,060

Thirty-one more churches have a membership of between 2,000 and 3,000.

Of the foregoing, 24 churches are east of the Mississippi, and 14 west of the Mississippi.

We thank thee, O Lord our God, that thou art in every place, and that no space or distance can ever separate us from thee, and that those who are absent from each other are still present with thee! Have in thy holy keeping those from whom we are now separated, and grant that both they and we, by drawing nearer unto thee, may be drawn nearer to one another in Jesus Christ our Lord! Amen.

Bread Cast upon the Waters

A Wheaton College student who left New York for Spain last summer relates the following interesting experience.

"Our Spanish steamer Alfonso XIII was six days from New York with its load of 800 'Gallegos' who were returning to their native Galicia in northern Spain from various places in Cuba and Central America. Don and I were the only Americans in this group of steerage passengers.

"Going up on deck for a breath of air I sought the rail. Being in somewhat of an abstract mood I began whistling hymns through my teeth. I had not noticed particularly a little chap of some eight or nine years who had established himself near me until I finished an approximation of 'Jesus is all the world to me.' I felt a tug at my coat, and looked around. 'Señor, I know that song!' he said rather shyly by way of greeting. Surprised, I hardly knew what to say, but on questioning him it developed that he had attended the La Aurora Mission School in Huehuetenango, Guatemala. He had learned a few words of English, along with some Bible verses and gospel songs. Whether he was a Christian or not we never did definitely learn, but one thing was certain, and that was that he had the seed deeply imbedded in his heart."

Blessing and Persecution

Rev. C. H. Billington, Deccan

After a period of five years and a time of much blessing in the village of X, where the church had rest and grew in grace and in the knowledge of the Lord Jesus, now comes a time of severe persecution for the converts. The enemy comes in like a flood.

Attempts have been made before by the enemy on this village. Some time ago the heathen section of the village with a demon-possessed man and the village band marched on toward the Christian quarters with the shout, "To the Christian village!" But at the entrance the teacher's wife, a frail, weak woman, stood to bar the way with the words:

"This is a Christian village given over to the worship of the Lord Jesus. No further!"

As if by an unseen power the demon-possessed man, village band and a mob of about 200 people were caused to stop and simply vanished away, and no more was heard for a time. Now on the 30th of June another attempt was made. This time the heathen engaged others of the baser sort from another village to join with them. Part of the plot was to get rid of the mission teacher. One of our Christian boys named Samuel, who is in the employ of one of the leaders, heard all that was being planned, and warned the teacher of what was likely to happen.

At the time of the attack the teacher was away from his house, but his wife and family were there. Suddenly the mob armed with swords and sticks rushed through the village and made straight for the house. The teacher's wife and family were dragged out, and then the grass roof set on fire. Clothes, the little furniture and few books, all their earthly possessions were soon in flames. The walls were of mud. These were thrown down. Ploughs were brought and run over the ruins, and it was complete. The enemy had the victory—for the time being.

It is sad to have to relate that two backsliders joined with the mob in their work of destruction.

Not satisfied with this, the mob then turned on the Christians. Some were beaten, even little children. Then the cry was raised:

"Worship the village god!"

The leading elder, Abraham, speaking for the church said:

"You may do to us what you please,

but we refuse to worship the idol."

A few, about 20, were forced to bow. The others remained absolutely firm. The church has a membership in this village of 150.

It is not possible to tell all that happened. One man was beaten badly, and one poor woman was caught later on at night time and suffered much. Over this we must draw a veil.

Will you please pray for these persecuted converts? They are but babes in Christ. Perhaps some friends would like to help the teacher and his family and restore that which the enemy has taken away. $25 would do this, and another $250 would enable us to build them a house with a verandah large enough for a school and church.—Telugu Village Mission report.

By Way of Suggestion

✠ A Missionary to the French in the maritime provinces of Canada is undertaking to mail a French Gospel and a few tracts to any French people whose names are sent to him. For 25 cents a French New Testament with notes will be sent to any one desiring it, and for a dollar a complete French Bible.

Communications may be addressed to Rev. Henri Lanctin, East St. John, N. B.

✠ Rev. William C. Mitchell of Endicott, New York, uses a plan for circulating copies of sermons which might well be adopted by other ministers.

His mother has been an invalid for two years, and he began making carbon copies of his sermons for her. The circulation of these copies has grown, and each copy now goes through the hands of at least five, and sometimes seven, aged persons. Dr. Mitchell reports that he has no more eager hearers than these are readers, and incidentally no better critics. This circulation of copies of sermons has resulted in free discussion of spiritual matters, and has been of great benefit.

✠ An old German woman in Los Angeles became the inspiration for a splendid work among unemployed women.

Some ten weeks ago this little old lady called on Mrs. Covell, the executive of the Midnight Mission, pleading for work. It was found that her only talent was knitting washcloths. That afternoon Mrs. Covell went out and borrowed a loft building, only 10,000 square feet, and soon boxes of cotton, needles, yards and yards of cloth, twenty sewing machines, tables, chairs, and all kinds of equipment arrived, these the gifts of interested friends. Presently women, one-talent women, referred by the various relief agencies, started coming. Today more than a hundred women are working. They receive $1 a day and a good, hot, midday meal is served them from the kitchens of the Midnight Mission. Mrs. Covell has made a way for the one-talent woman to get work. Washcloths for the hospitals, children's dresses for the P. T. A., infant layettes for the maternity hospitals, rag rugs, patchwork quilts, shirts for unemployed men, all sorts of things are being made. Those who cannot sew or knit are making jams and jellies, or sorting lima beans. In fact, Mrs. Covell is endeavoring to find an outlet for every talent.

The women seem happy even though their wage is small, and show quite conclusively that today's need is faith and work.

Trophies of the Gospel

We swept through the northern part of Nan province, traveling days and working nights, reviving the Christian centers en route, giving them the benefit of the gospel team's prayer-obtained, Spirit-filled experience.

In crossing from Laos territory into Kamoo-land we met a delegation sent out to escort us in. The second day after, coming out on the brow of a steep hill, the guide gave a shout, and a glad response came from the village beneath our feet.

What a revelation that village was to us! Four years ago, under bondage to evil spirits and the opium habit; today, free from both. Then they lived in hovels and filth; today they are comfortably housed and comparatively clean. Then they were ill and starving; today they are well and strong, with granaries overflowing. Mirthless and discouraged, obsessed with fear; today they sing the Lord's songs in that strange land.

Of an illiterate tribe of people, this village has demonstrated the Kamoo ability to become literate. A hundred hymns have been committed to memory by the young people, and a number of them are able to read the Scriptures and lead the singing as they assemble on the Lord's Day in the chapel their own hands have built. Their one cry now is:

"We need a school. Send us a teacher!"

Once more we have seen a miracle of grace through the gospel of the love of God in Christ Jesus.

The light of life in this Christian village, Hooi Sao, has not been hidden under a bushel. Wherever any of them have gone they have exhibited the power of the Spirit who controlled them. A number of towns around about have become seriously interested.—Rev. Hugh Taylor.

Islam's Hold Is Weakening!

Altana Avitabile

He was a small Persian of unprepossessing appearance. As a result of trachoma there were small spots on his eyes which interfered with his vision and made him squint. The Presbyterian missionary at Hamadan was not prejudiced, however, by the man's physical handicaps. What he wanted and needed was a good primary teacher.

"I have heard of you," the missionary said to the applicant. "I know you have gained an excellent reputation as a teacher."

"Then, sir, won't you please give me an opportunity to work with you?" asked the Persian. "I will show you good results, although—."

He stopped abruptly. There was a mingled expression of pride and determination on his face. Then with great dignity he continued:

"My father was a mollah, a teacher of Islam."

"I understand," answered the missionary quietly. "I think you can be of real service to me."

The applicant was engaged, and soon proved his worth. "The man had a real gift for teaching, and especially the gift of dealing with small boys," said the missionary. "Even the littlest tots made excellent progress under his supervision."

For some time the new teacher continued to be faithful to his Moslem religion. There were certain phases of Christianity he didn't like, or rather that he didn't understand.

"Well," he reasoned with his conscience, "why should I even try to understand the missionary's religion? Did not my father, a mollah and an authority on religion, instruct me in the only faith? There is nothing more worth knowing."

Yet there were times when his ignorance of Christianity embarrassed and worried him. He would hear his pupils discussing subjects which he, their teacher, knew nothing about.

"Perhaps," he said to himself, "I ought to read some of the Christian literature the missionary distributes. Of course it won't influence me, but for the sake of my work I must understand what the pupils are discussing."

The missionary was delighted to provide the literature. The teacher's interest might be the first step to—the missionary checked himself. There was no use in letting his enthusiasm run away with him,—and yet, why not? God hath wrought greater things.

So the teacher read eagerly, at first out of curiosity and a desire to improve his general knowledge. Gradually his idle curiosity became real interest. His former attitude of silent tolerance when listening to the pupils was transformed into a growing eagerness to encourage such conversations. Often he corrected their misinterpretations, and without meaning to do so became a defender of Christianity. Then came the day when he attended a Christian meeting for inquirers.

All of the foregoing happened several years ago, and the intervening period has brought wonderful changes. Today the mollah's son is teaching in one of our important mission schools, and is a strong Christian influence among his pupils.—"Presbyterian Magazine."

Tabangi Ako

F. W. Meyer, M.D.,
Philippine Islands

These two Visayan words shall constitute the title of my future book on medical missions, whenever I may find time to pen my thoughts of the experiences of the past two terms in hospital life in the Philippines.

"Tabangi ako" is the Visayan version of the Macedonian cry, the individual appeal to the doctor, "Help me!" "Tabangi ako" comes from the lips of young and old when pain gnaws away not only at the body of a person, but also at the mental attitude.

Old Paula is apparently passing away with her decrepit body, tubercular lungs, huge purulent cervical glands, bleeding profusely, bad pulse: and "Tabangi ako" comes in dying accents. The cry was answered, and Paula smiles happily today.

Little Gonzalo fell upon some bamboo, piercing his rectum, extending anteriorly through the abdomen, and "Tabangi ako" from those childish lips had its anticipation of death. The answer to his cry meant operation, not acceptable to the little patient's relatives till two days later, but upon the insistence of the doctor Gonzalo is living and smiling today. The operation was successful. The cry was answered.

A young man, Atanacio, comes in with symptoms of acute appendix, and his "Tabangi ako" is answered by immediate removal. He eventually goes home, and when the doctor issues his financial "Tabangi ako" to Atanacio, that young worthy promptly forgets all that was done for him, and not even a lizard's egg is paid.

But not so with young man Pedro. His "Tabangi ako" for a strangulated hernia was followed up by a concentrated attack upon the high grass of the compound after convalescence, for his pockets were empty but his willingness to work made the compound look more attractive.

Five students of Bangkok Christian College (Siam), who spent their vacation evangelizing with an American missionary. The sign they used reads:

" You are invited to come and see the pictures on the screen and hear words of righteousness. Tonight, 7.30. Here."

The young husband of Maximina rushes his wife into the hospital in comatose condition, blinded for two days, convulsions. The young woman actually dies for several seconds on the table. The pitiful "Tabangi" of the husband rings through the doctor's ears during artificial respiration, during the abdominal operation. But Maximiana illustrates the fact today that even the blind and the dead can be helped. She leaves the hospital this week, smiling and seeing.

Day in and day out rings that cry of "Tabangi ako" from distressed bodies and tortured minds, the urgent desire for immediate help. Just as frequently and urgently does the doctor see and hear that cry from the innermost being, a spiritual "Tabangi ako," in the vast majority of cases unspoken, but nevertheless uttered within the soul, a cry into the vast unknown for thousands of people. He sees the response in the inner being, just as folks followed the Greatest Physician of all times during the first century. They cherish the cause of his medical missions in the 20th century. The cry of the body leads, but the soul responds.

The Master's work needs no apology in these times. His cause is vindicated. —"Pearl of the Orient."

Horrors of the Drug Traffic in Manchuria

By a Missionary Who Has Lived in the Country in Manchuria for 20 Years

It is a curious fact that most nations seem to have their favorite national vice. That of China is drugs. The opium situation has gone from bad to worse there in the last few years, due to the disturbed state of the country, and also to the fact that the war lords must have money to pay their troops, and opium is one of the most profitable crops on earth. The Chinese doctor, Wu Rien Teh, an expert on this question, estimated the production of native opium in all China in 1930 to be 12,000 tons, an enormous quantity.

Opium-smoking in North China and Manchuria is a fashionable vice mostly indulged in by those who have influence, power, or wealth. Amongst those classes it is almost universal. In the wealthy home, the government office, or the big merchants' establishment, it is now the polite thing to offer your guest a smoke of the opium pipe, which is generally accepted. It has for a time a stimulating effect on the smoker, though the reaction afterwards is severe.

But far worse than opium in Manchuria are morphia and heroin. A man can smoke opium for 30 or 40 years, practically a lifetime, and yet be a respectable member of Chinese society. He gets yellow, lazy, weak, and untrustworthy, but he lives. Morphia and heroin kill. Worst than that, these drugs get such a terrible grip on a man that he is absolutely enslaved by them.

Opium is for the leisured classes. The smoking of opium requires a certain amount of trouble and paraphernalia: the large pipe, the lamp. It is difficult to light. It has a distinctive and penetrating smell. Opium-smoking is illegal. The poor man is liable to be arrested and fined.

Morphia, and heroin too, are for the poorer classes. A cigarette is half broken, and a pinch of heroin inserted and then smoked. Morphia is taken by injection. Both methods are easy, and one pinch of heroin, or one injection of morphia, does not cost much.

In most Manchurian country towns or large villages you will see, usually on a side street, a house with a peculiar appearance. The style of the wooden fence in front and of the wooden screens for the windows is not Chinese. Though you see, swinging in the wind, the Chinese pawnshop sign, a board with the character for "pawn" painted on it, you know from the look of the place it is not Chinese, but belongs to another nationality. If you were to stand and watch that doorway it would not be long until you would see a filthy, shivering, half-clad, unkempt figure shamble his way in. That is the morphia addict.

Within the doorway there is a little wooden window, something like the window where you buy your ticket in a country railway station. Inside the window there is a shelf with a row of hypodermic needles ready filled with morphia, and the salesman or saleswoman ready for the customers.

The "morphia fiend," as the Chinese call him, slips in unobtrusively at the door, planks down his twenty or thirty cents, pulls up his sleeve, and inserts his bare arm. The needle is ready. The salesman takes it up, a sharp prick, and in it goes. In a few minutes the drug begins to take effect. The cold, the hunger, the physical wretchedness, the mental depression quickly fade away. After the injection the addict feels as strong as a lion, as happy as a king. The whole world is rosy. He has entered the morphia heaven.

But in a few hours the effects wear off, and he is cast down from his heaven into the lowest depths of the morphia hell. And what a hell it is! Half naked, filthy, stinking, shivering, hungry, ill, and consumed by that intolerable craving for the drug, he must have it at all costs. "Mafey" is his lord and master, his implacable tyrant. Morphia owns him body and soul. He is one horrible, living bundle of lust for that awful drug. He has sold everything he has. Only his little family is left, and half starving at that, his wife, two daughters, and a little son the apple of his eye once.

The morphia craving grips him, calling:

"Money, money, for another stab!"

"I've no money," he replies.

"That's right," morphia answers, "but you've two daughters: sell them!"

He obeys, and goes to the nearest evil house, where after some disgusting haggling he sells them, poor half-starved creatures, for a few dollars.

These are soon spent, and then morphia commands:

"Sell your wife!"

That is easily done. In Manchuria there is an unlimited supply of bachelors eager to get a cheap wife. He sells her for perhaps $50 or $60. In a few weeks the morphia shop has that too.

Then morphia speaks again: "In all the wide world you have only one thing left, your little son. Sell him!"

He squirms, he protests. There is still one spark of natural affection left in that drug-shrivelled heart for his little boy. He is not yet entirely dehumanized. That bright little fellow! He will grow up to be the comfort of his old age, and after his father is dead will carry on the sacrifices to the spirits of his ancestors, and in his turn beget sons to carry on the sacred family. That little boy, his father's one hope of salvation in this world and in the world to come! But morphia is adamant. The terrific craving drives out the last vestige of human feeling, and he sells his son to some elderly couple who are childless.

He has now reached the last stage of degradation. He turns thief and robber, but with no strength or courage, a sneak thief, an evil, filthy, slinking thing, known at a glance, a "Mafey gway," a morphia devil, to be avoided and driven off with blows and curses

It gets more and more difficult to rob the living, but there are still the dead, who will make no resistance. So at night he goes out to the hillside outside the town where the graves are, and where in the winter, when the ground is frozen hard, there are always a number of coffins waiting for the spring thaw, when they will be buried in shallow graves. He pries open the coffin lid, and lifts out the frozen corpse. He ties an old bit of rope first around his own neck and then around the neck of the corpse, so that his hands may be free to strip off the dead-clothes, and the

silver bracelets if it be a woman. This done, he unties the rope and lets the naked corpse fall to the ground, where it will make a hideous meal for the prowling dogs.

He is now a pariah, an outcast living in temples or deserted, ruined houses, but his money is still good and the morphia seller will still trade with him. I say in temples, because in the vicinity of most Manchurian towns or large villages you will find small temples, usually in a half-ruinous condition. These are too small and unimportant to have a resident priest. They are often just one single room of about 12 feet square, untenanted except for the leering god made of painted clay, with half his painted finery washed away by the rain which leaks through the roof. No man in his senses would think of finding a refuge there. But that is often the only shelter that the morphia fiend can find in wet weather in summer, or the piercing cold of the winter. Many is the time I have passed one of these little temples in the evening, and seen three or four ragged, filthy forms huddled together.

Then in January comes one of these terribly cold snaps, and in the early morning it will become colder and colder, till at dawn it will be perhaps 30° or even 40° below zero Fahrenheit, a temperature dangerous even for a strong, healthy man who has to pass the night in an old ruin.

It means death to the three or four emaciated morphia fiends, huddled together and covered with a few filthy rags. When the day dawns bright but deadly cold, the Manchurian winter sunshine pours in through the broken roof and walls to find them frozen stiff. Morphia has finished its work. That awful craving is stilled forever.

There are thousands of such cases all up and down Manchuria today. Heroin is being also extensively used, and its effects are much the same. It is easier still, being bought in the shape of a white powder, a pinch of which is put into a cigarette and then smoked.

The opium habit can be broken off, and the opium-smoker cured. I have many friends, good, honest, respectable citizens, who were once opium-smokers. The mission hospitals treat and cure numerous smokers, and free them permanently from the grip of the drug. But in all my experience in Manchuria I have never known of a morphia addict reformed. The craving is too omnipotent. They have no desire to be free.

Once on an evangelistic tour, at an open-air meeting in a small town I saw a morphia fiend on the outskirts of the crowd. He seemed to be listening. I pushed my way through to him, and asked him his honorable name. Staring at me with his half-dazed eyes, he replied:

"They call me Tzao Wang Yieh (the kitchen god). I am a morphia devil."

The picture of the kitchen god is pasted on the wall in a Chinese kitchen, just above the cooking pot, and gets fearfully black and dirty. Hence this nickname given to this drug addict by the townsfolk.

Here was my opportunity! He was perfectly frank about his vice.

I said to him: "You come with me to our mission hospital, and we will try and get you freed from this drug habit. You can stay as long as is necessary, for a year if it takes that time. I'll pay all your hospital expenses. We'll get you cleaned up, give you a decent suit of clothes, and you will have good food. What about it?"

He gave me a glance of contemptuous surprise, and then turned away with the words:

"Break off morphia, break off morphia? Morphia is all I live for. If I could not have morphia I would rather be dead!"

Still I believe and hope that they can be cured if we could only get the chance and the time,—morphia kills so soon. For I believe that the power of Jesus Christ is the greatest power on earth. He is able to make the slave free. A power greater even than the power of morphia! I believe he could resurrect the man that is dead in that poor morphia-mastered living death.

Where do these drugs come from, and how do they reach the Chinese far away in little towns and villages in out of the way parts of Manchuria?

They are mostly manufactured in Europe, smuggled on board ship, and conveyed to the Far East. They are sold in Manchuria mostly by low-down foreigners, who are under the protection of extraterritoriality, the morphia by hypodermic injection and heroin as a white powder. The smuggling is carried on to an enormous extent. In 1930 the Chinese Customs in Shanghai seized 10,000 ounces of morphia and 14,000 ounces of heroin. These are probably only a fraction of the amounts that got smuggled through. In the autumn of that year on one steamer which arrived at Shanghai from Constantinople there was discovered by the Customs officials nearly 200 pounds of heroin, while a few days later on another steamer they again found 1200 pounds of morphia and heroin.

It is the most profitable trade on earth, and fabulous sums must be made by the international gangs who manufacture it secretly in various parts of Europe and export it to the East. Every rascal who helps, or through whose hands these drugs pass, takes his toll, until when at last they reach the consumers in North China and Manchuria it is said they are sold at three hundred times the cost of production in the European factory.

The League of Nations Anti-Narcotic Commission is doing its best to root out and destroy this awful trade.

More power to the League and all other agencies in every country which are seeking to stamp out the traffic! It must be ruining the body and soul of tens of thousands of men and women, but it is seen at its worst, in all its naked horror, in Manchuria today.—"Life and Work."

NEVER TAKE FOR GRANTED that God is with you! Seek his presence definitely, even if it be momentary!—George Bowen.

A well informed politician says:

"I am ancient enough of days to remember the battle cry of our republic more than 50 years ago. It was, 'We must educate, we must educate, or we perish!'"

The statistics of illiteracy in the United States present an appalling need.

Spiritual Eclipse

Rev. W. Stanley Carne, East Northfield, Mass.

In just a month we anticipate the opportunity of witnessing the total eclipse of the sun. Numbers of our friends from New England and points beyond will be coming to that strip across Canada, Vermont, New Hampshire and Maine in which they may witness that marvelous spectacle. We are told that astronomers are coming from all points of this continent and from beyond the seas in order that they may investigate and make new findings on that occasion.

I have failed to find a person who doubts for one moment the genuineness and authenticity of the announcement that on the 31st of August at 3.30 o'clock, Eastern Standard time, the total eclipse will be witnessed. In an age like this, with conditions in religion and faith as they are, I cannot but wonder at the silence of any question or criticism, any wonder or doubt, in view of this forthcoming event to which so many people in the world are looking with such great interest.

Men naturally think of the sun as being a kind of parent to all those worlds created by God in space. We think of their dependence upon the sun for light and heat, for the energy which holds them in place and space and enables them to carry on with such uniformity in the great immeasurable spaces beyond. We outline the sun in our mind, we make a fairly good diagram, we think of its shape, we have some idea of its bulk and size, but how little we realize that for untold thousands of miles beyond there are vast oceans of incandescent gases being shot through space, and this ever a constant process! Is it a small thing to us that God has so wonderfully created and so marvelously sustained?

For instance, the journey of this earth, a million and a half miles a day, we are told. Of course it is too big for thought or even for imagination, but we are captivated with the idea that every year this marvelous planet travels in its circuit from five to six hundred millions of miles; and what seems to me the greatest thing of all is this, that it draws in at the end of its journey on time,—to the minutest fraction of a second on time in a vast journey like that!

Is it any wonder, then, that the psalmist said: "The heavens declare the glory of God, and the firmament showeth his handiwork"?

There is another kind of eclipse about which we have been thinking more seriously of late, the eclipse of the Son of God. There are adverse forces at work in our national life, and indeed throughout the whole world. We sometimes speak of them as (for instance) materialism, or rationalism, or atheism. It seems to me that each of these means more than just one thing. They each seem to indicate many things that are allied as forces of darkness to overwhelm and to destroy the rightful place of him who is Lord and Master of us all. The thing in which we as believers in this great gospel and followers of Jesus Christ are particularly interested is that we may by our devotion and loyalty bring back the clear, unveiled vision of Christ in all his glory.

America in her history has again and again experienced religious sagging. For instance, when we came into being as a nation there were hard, desert-like days when religion and faith seemed to have been eclipsed. Again, just before the Civil War and following that awful calamity another eclipse in religion, but the nation emerged and again came into light and faith and devotion.

The question I would ask is this: How did it all happen? If not once or twice, but many times this nation has emerged from the desert places to fruition and foliage, to beauty and faith again, how may we now expect a return of such life of love and devotion? History proves that it has always come about as a revival in religion. Nations that have not experienced revivals of faith are nations that have never come to prominence. Nations that have found the greatest prominence in history are those that have witnessed the mightiest revivals. And if America or any other nation ever contemplates greatness they may make up their minds to the challenge that there is but one way, —the way of the spirit, the way of faith, the way of reconsecration.

When King Hezekiah came to the throne of Judah he found things in a national way much in discard, and religion in ill repute. The altars of God had been thrown down, and people on every hand were complaining of their wilderness estate. This wise man at the age of 25 immediately began to cleanse the Temple, to tear down the idols, and again to build the altar of the living God, with a result that there came back to Judah, and through his kind offices to Israel too, a living faith in God. Then came success to the nation, and the elevation of life in every way.

If the sun is hidden and the world is dark we may expect to find birds in their nests and the flowers even covering their faces, but if we can bring the light into prominence, if we can cleanse away the sins that shadow our faith, our loyalty, and our Christ, we may again find in our states, our nation and in the world, success, progress, happiness, and peace. For only as we are willing to lay aside the weights and to pay the price which religion demands may we ever expect to bring to life and light those high values without which day is turned into night, and joy into mourning.

During this conference there comes to us an unusual challenge. All of us recognize that there is but one way back to the strongholds of our faith. It is the pathway of prayer. May God grant to us during these days that aided by his Spirit we may find ourselves at the foot of the cross, and again hear clearly the challenge of the Christ, for as of old the world is still anxious to find the way of life. The Greeks were but prophets for the nations who came saying:

"We would see Jesus!"

Let us, as did Philip and Andrew, bring their request to the Lord and Master of us all, that we may drive away the shadows from life and usher in again the light of eternal day!

The Need of Christian Fellowship

Rev. Adam W. Burnet, Glasgow, Scotland

And all that believed were together. Acts 2. 44.

I should like the first note that I am permitted to sound in this conference to be about something of which I am profoundly convinced, namely, the need of Christian fellowship, the need of fellowship in the church of Christ.

The word fellowship is one of the most familiar in the New Testament, for the reason that fellowship is one of the most conspicuous realities in the life of the early church. It had two aspects, it looked two ways. It looked toward heaven and toward earth, it looked toward Christ and toward one's fellow men. It was first of all fellowship on the part of every one with Jesus Christ, and in the second place it was fellowship of men with one another who had enthroned Jesus Christ in their heart as lord and king. You have both aspects alluded to in that verse we read:

"And all that believed were together."

My dear friends, thus quite simply is stated one of the most powerful and moving, most creative and victorious things in the life of the early church! Those Christians of the first days were simple and plain. The philosophers sneered at them in the 2nd century, so many of them were cobblers, woolworkers, the most illiterate of mankind, extremely poor in many a thing by which the world sets great store. In an empire, for instance, that the practical genius of the Roman people had made a marvel of organization the Christians had none. In a world that lay great stress on social position they had none. In an age that awarded its prizes to culture and eloquence they had none. At a time when the worth and prestige of religion was measured by the splendor of its temples and the impressiveness of its rites they had none.

In point of fact, they met in each other's houses. A direction from an ancient order of service lays it down that as the simple house service is proceeding and the point is reached for the sacrament of the Lord's Supper, the mothers will take on their knees the babes that up to that point had been sprawling about the floor. They were as plain as that.

And yet make no mistake, for there is no mistaking the supreme worth of the thing they possessed! They had in the highest degree that thing called fellowship. Indeed, they were the fellowship. It was not so much an aspect or characteristic or element of their existence, it was the breath of their life. They were bound to one another in the most intimate and inspiring way. They loved one another with a Christlike love. They sought no uniformity. They did not ask that every one that crossed the threshold should conform to any type or repeat any creed. Love reigned there as seldom in the church of Jesus Christ down all those centuries between. It was a love that bore down before it all barriers, social, cultural, even racial.

As Faulkner, a Scottish scholar, has it: "The fellowship of the early church was simply a stupendous creation. Roman and Greek stooped to love the hateful Jew, and the Jew was willing to transfer the sacred name of Israel to Gentiles whose past was unclean."

What Produced That Fellowship?

What did that? What achieved that? Surely the natural man, as we know the natural man in ourselves, could never have produced that, for a stream rises no higher than its source. You and I know our own unreasonableness far too well to imagine for a single moment that men by themselves made that fellowship. Nothing but a supernatural power could have created it! And we have not far to look for the power. It was Jesus Christ's love for each one of them that produced the fellowship.

I wonder if we could go for a moment to a certain upper room that Luke speaks of, an upper room in the house of Mary the mother of John Mark, which might have been the scene of the last supper. You are to imagine in that place a company of Christians gathered, and the nucleus of it was the disciple band. Peter, James, and John, that inner circle, are there. And some one else is there who has proclaimed himself to be alive by manifold and manifest tokens. You can feel at once an atmosphere tingling with memory and anticipation in the midst of people who come to hear the news about Jesus. Can you perhaps fancy the rapt gaze of some one on the outskirts of that company who has never been near to Jesus Christ, as he listens to them calling up that wonderful past, because each one sees a different aspect of Jesus?

One would recall some unforgettable word of eternal life, another would tell one of the imperishable stories. James would speak of that night on the mount when the Lord's face shone, and John maybe of Gethsemane, where it was torn with mortal pain. They would call up scene after scene of which their Master was all the glory.

Can't you hear them saying: Do you remember how keenly he took over to himself the whole power of the unseen? How quietly he was ready to measure himself against impossible things? Can't you remember how he used to walk as though there were behind him 12 legions of angels? Do you remember his tenderness, willing to bear with anything, forgive anything; the purity of his heart; his immense faith in human nature? Do you remember how he believed in Judas on and on till that last scene of all, Calvary? Where all their faults were drowned until Jesus Christ stood out before all hearts as in Wordsworth's line, " Fair as a star when only one is shining in the sky"?

You can feel them, surely, each one yielding himself to Jesus, worshipping Jesus, exalting Jesus. Jesus set the authentic Christian experience, testing their love, and peace, and joy, and power, an experience repeated and repeated until at Pentecost it reached for them all together its consummation, when every man of them, every woman of them knew as surely as you and I do that Jesus Christ was not only alive, but that he was still traveling in the greatness of his strength, mighty to save, and that he was going into those hid-

den days with each one of them, conquering and to conquer.

That produced the fellowship. That was the red core of the Christian fellowship. You see, it is what people have in common that brings them together. A common interest in literature, or in trade, or in politics, or in athletics, or in art, or music, creates in the nature of the case its own society or association, or union, or whatever it may be called. But did ever any company of people in all the world have more in common than those Christians had?

Think of the Twelve gathered about Jesus! Remember how simply it is put in the New Testament, "He chose twelve that they might be with him": and that was the beginning of it. But think of the Twelve! They were not just twelve men: they were more like twelve types. One was voluble, another silent. One was enthusiastic, another restrained. One was inclined to doubt, another was ready to believe. One of them was a red-hot Jewish patriot who could not stand the Roman soldiers in the streets, another was a tax-collector for the Roman empire. You know how they quarreled as to who should be the greatest in the coming kingdom. They quarreled in the upper room in the last hour they had with the Master, yet the love of Jesus which brought them together kept them together.

After his bodily presence was removed from them and he began to take on his towering stature in memory, when they realized how much he had forgiven each one of them, the love of Jesus once more filled all gaps and made that little company of men like a tower four-squared to every wind that blows. Those men banded together by love rose up and shook the world.

What was true of the Twelve was true also of that larger company of early Christians. To be redeemed by the same Master, to sit with one another drinking in joy and peace and believing at Christ's feet; to go with one another deeper and deeper into an experience of his companionship; to see one another crowned by that great love that impressed them all to pray for one another; yes, and at last to go out and suffer with one another,—all that just made and welded that company of people into a humanity, as it is also called in the New Testament, of overwhelming and lasting sympathy.

But there is another reaction that must not be lost upon us, and it is this: What people have in common means more to them when they are together than when they are separate.

Take a man who is a member of a political party or a trade union! He may call himself the soundest supporter of his party or union, but does he ever reach such a pitch of fervid emotion about it, does he ever feel so convinced as when he is gathered with 500 or 1000 people cheering, singing, believing like himself? Surely not. And it is the same with every one of us. Even heaven itself becomes a place enhanced, glorified, because some one is there whom we know and love to share it with us. On the common levels of everyday life some book you love, a piece of music, a scene in nature, means tenfold more to you if some one is there, some kindred spirit, to share it.

And so while every one of these people was a believer by himself or herself, as often as the vision of faith grew dim they all knew of a place where heaven drew near again, and Jesus Christ became once more the finer reality in all the world, and a man's or a woman's soul might be born again just because they were together.

An Outstanding Need

If I had only one night in Northfield I would have spoken on this theme because I am profoundly convinced that it is the one outstanding need of the church today. The more fellowship the church has, Jesus Christ being at the heart of it, the more the church has to give the world. And how else are we going to persuade an unbelieving world that the church means business, that it is the home of real religion, how else than by exhibiting to the world this unity?

Mark you, Mohammedans know all about this! Whatever you say about the Mohammedan religion, whoever becomes a Mohammedan is free within the brotherhood wherever he goes. But think of all the sects into which Christianity is divided! And so we have a thing called "the Dutch Reformed Church of America in China," with more geography in that title than Christianity. If the church is to come to its own in this world of ours, this world that certainly needs Jesus Christ, then the sooner we begin to give Jesus Christ first place, the Lord's place, and every living soul the brother's place, the better. And we must begin where the early Christians began.

Of course it is a great thing to cultivate common friendliness in the church, and I would applaud every society and association in the church that brought people together but that never produced the fellowship. Any bond that may unite people under auspices like these is apt to be precarious and short-lived. The fellowship will be reborn or increased among us as we draw nearer and nearer to Jesus Christ; and I should like that you and I should here and now, ministers and people, confess in our hearts to Jesus Christ our sins against the fellowship,—the envies and jealousies, the itch and thirst for credit and acknowledgment, the love of praise, the love of leading. One won't follow if one can't lead. Comparing oneself with others; sticking labels on other people, but unwilling to believe anything else about them than that label states; so swift in taking offence; looking across at one another with criticism and judgment in one's heart and eyes; doing things that just are an impeachment of our Christianity. You and I ought to be able to humble ourselves enough to confess such things if they are in our hearts, and yet you and I ought to confess also that Jesus Christ has no ill will to us. Jesus believes in you and me. He believes in us still.

If we could only get a glimpse of our Lord and Master, our redeemer, in such a light what would happen? Well, just because we were so aware of our own shortcomings, and the great mercy we have received, we should be less likely to judge our fellow men. We should learn Christ's secret, we should learn Christ's way. And what was Christ's secret, and what was his way? The

(Please turn to page 460)

An Expository Study of the Epistle to the Hebrews

Rev. Alexander C. Purdy, D.D., Hartford Theological Seminary

I am convinced that an expository study of the Bible is of great importance for preachers, for Christian leaders. I had a sabbatical year recently, and spent a part of it in England. I came in contact in the city of Birmingham with the New Testament Seminar of ministers, a small group of working ministers meeting once a month, and who had been meeting for three years in the study of the fourth Gospel. As I sat in with that group and saw the painstaking, studious, exacting nature of their study, a study which was not intended to bear fruit in sermons the next Sunday, but which demanded all the patience and labor of student days, I got an insight into the power of the British pulpit. I got some little understanding of the steadiness which seemed to me to characterize many of those great folk.

It is unfortunately true, as many of us would confess, that our messages to the people are squeezed out under pressure. Is there any way of overcoming that sense of rush and hurry, that sense of grasping for any straw that will save us for the coming Sunday? I know of no way to overcome that real weakness save a patient, thorough, exacting study of the Bible.

Not long ago I heard a leader in the field of mental hygiene characterize a minister sneeringly as "everybody's little helper." It is possible to take that in two ways. It is a high tribute to the minister if he is a helper of all men, but he did not mean it as a tribute. He meant to say that while he and his group approached the problems of humanity from a scientific study, there was no field in which the minister was a specialist. That is a criticism which we must be prepared to meet. We say the minister ought to be a specialist in religion, but religion is a tremendous field. We say the minister ought to be certainly a specialist in Christianity, and that means, if it means anything, that he ought to know the sources. There is no way, to cut a long discussion short, to master the English Bible save by the thorough, patient, exacting study of it.

A man ought not to be embarrassed as he faces the study of a single book for a period of years without any thought of getting returns in the form of preaching material for next Sunday, or for this year, as far as that is concerned. I am aware of the exacting demands which are made on the modern minister, but I believe that he can only preserve self-respect and deepen his own spiritual life and enrich his message by some sort of patient, laborious, exacting study. He should have the same patience which characterizes the scientist in his laboratory as he faces the study of the Bible. I fear that often we are like Stephen Leacock's hero, who, he says, "mounted his horse and rode bravely forth in all directions." The danger which faces the Christian minister today, feeling the pressure of the needs of men which he ought to feel, is that he shall fail to preserve this student attitude and student habit.

* * *

The Epistle to the Hebrews is not the greatest book in the Bible, nor even the greatest in the New Testament, but it represents an interpretation of Christianity in the first century somewhat different in its approach from any other New Testament writing. I speak from experience in the study of this book, for some 15 years ago I had to give two solid years to it. I confess at times it seemed pretty wooden to me, but through that exacting study I came to an appreciation of this epistle so that it has gripped me in a way that I can never forget.

There is no writing in the New Testament which will yield less to the modernizing process. The Epistle to the Hebrews won't speak our modern language. We can't dress it in modern clothes. We must go back and learn its language and forms of thought before it will speak. The nature of the thought of the epistle, the literary structure, the form of argument, all make it difficult for the modern reader. If the author could say of the Melchizedek priesthood (5. 11) that it was hard of interpretation for his readers, modern readers may be pardoned if they find more than the 7th chapter difficult, apparently far removed from modern life.

You will think at once of certain memorable verses in the Epistle to the Hebrews. We think of the sonorous rhetorical sentence with which it opens. There are five words in that first sentence that begin with the same Greek letter. We think, of course, at once of the definition of faith, and the great chapter which justifies it. We think at once of several splendid pictures in the epistle which lay hold of the imagination: Christian hope as an anchor of the soul, the Christian life as a race in the arena; pictures which bear the truth through the gateways of emotion to the throne of will. It will last as long as the printed page is read. The point is, the author did not think only in those spots. To get them you must grasp the whole epistle, which is one of the most closely knit in the New Testament. It is the longest sustained treatment of a single theme in the New Testament.

It may be well to call your attention to the outstanding facts of this great letter.

Its History

First, the history of the epistle.

There is not a New Testament writing which has a more interesting history. The first evidence of the existence of the Epistle to the Hebrews is found in a letter which Clement of Rome wrote to the Corinthian church about 95/96. It apparently is true to its original character. In I Corinthians you have facts which characterized that church, and when Clement writes at the close of the first century it is still factional. He quotes Paul copiously, and Hebrews is quoted, but not as Paul's, nor indeed as Holy Scripture. That is to say, the formula which introduces Holy Scripture, "It is written," does not appear. He does not quote it as from Paul, which is significant, because Paul certainly would have weight at Corinth; and if Clement thought the epistle to the Hebrews was from the pen of Paul he would certainly have mentioned that fact in quoting from that epistle.

From the time of Clement of Rome down to the end of the 4th century Rome and the West did not know the Epistle to the Hebrews either as Paul's or as canonical. Tertullian, the great church father of North Africa, said it was written by Barnabas. In the East history was just the reverse. There it was early accepted as Paul's and as Holy Scripture. This was especially true in Alexandria, and the testimony of Alexandrian scholars is to me interesting for a number of reasons.

Three great scholars of Alexandria speak of the Epistle to the Hebrews. It was a favorite with them because of the Philonic ideas. The three were Pantaenus, Clement, and Origen. Clement of Alexandria said that Paul was the author, but that Paul wrote it in Hebrew and Luke translated it into the Greek and left off Paul's name because of the prejudice the Hebrews had against Paul. An interesting suggestion! Scholarly argument is not a new thing in the world. There were great scholars in Alexandria who were keen, and who had literary insight, and Clement knew that the style of the epistle in Greek was not the style of Paul's letters.

Origen, who came later, said it was written by a disciple of Paul; it had Pauline ideas, but it was not the language of Paul.

All three of these scholars, then, felt the difficulty of Pauline authorship. But those objections were shortly forgotten, and at the end of the 4th century Jerome and Augustine, Latin theologians who sought to introduce the opinions of the East into the West, introduced Hebrews into the canon of Pope Damasus as the 14th epistle of Paul. All through the Middle Ages a number of Roman Catholic writers like Thomas Aquinas were moved to write arguments proving that Paul was the author. Finally the Council of Trent settled it that Paul was the author. Roman Catholic scholars from that day to this have been bound by that opinion. No good Roman Catholic would dare to say Paul was not the author of the epistle, even though they were aware of the difficulties those Alexandrian scholars felt.

But that did not settle the matter for Protestants. Of course Luther and Calvin as you know were much in doubt as to the authorship of this epistle. Luther did not like it at all. He put it among the four lesser writings in his New Testament. He did not like it because of the opening verses of the 6th chapter, which seemed to him to deny the possibility of second repentance. It got into the canon because it was reputed to be Paul's, but there is nothing certain about it. I would say that Paul did not write it.

To Whom Was It Written?

Second, the readers of the epistle. For whom and to whom was it written? What were their names, their nationality, and previous history?

The critical discussion of the epistle centers around the question who the readers were, what their religious and national backgrounds. I want briefly to touch on one of these questions: What had been and now was their Christian experience? What is it they need which the author is trying to supply? It is possible to explain that question without getting into the realm of controversy.

There are reasons for thinking it was addressed to a small group of Jewish Christians, homogeneous in make-up; there was no evidence of any division in this group. Possibly this writing was sent to one of the house churches in Rome described in the 16th chapter of Romans, and when they gave it a wider circulation the introduction was omitted because it seemed to be valuable for a larger group of Christians than just one of those house churches. Possibly that accounts for the lack of epistolary introduction.

The readers were not new converts. In fact, they had been Christians long enough to be teachers (5. 11–14). They were second-generation Christians who had received the gospel not from Christ, but from those who had heard the Lord. They had an heroic history behind them. We have evidences of some sort of persecution in the past. They had been generous in their support of others. Christ did not come again in the way they had expected he would. They were slipping, "drifting away from the things heard" (2. 1). All the signs of a dying church were present. They neglected to assemble themselves together (10. 25). They were ashamed to boldly confess Christ. They neglected the strong hope, were not proud of their Christianity, did not boast of it. In this sluggish, lassitudinous condition they were an easy prey to strange teaching, they were attracted by meats (whatever that means), richness and elaboration of service: a kind of splendor perhaps in worship which their Christian service seemed to lack which made their little assembly seem bare and poor.

With it they had to endure the persecution of those who reminded them their Christ had not returned, and taunted them with the shameful and humiliating experiences of Jesus. That is the reason why this epistle lays great stress upon the suffering and death of Christ. Perhaps these Christians did not themselves understand any too well what the significance of that suffering and death was. It is to such a situation the author addresses this great writing.

Its key word is "Hold fast! Ye have not yet resisted unto blood!" One after another he brings out his great arguments, and the conclusion of each is "Hold fast! Be gracious! Be not ashamed!"

Literary Features

Third is the literary form.

The first thing that strikes one when he picks up the Epistle to the Hebrews is that the customary epistolary introduction is lacking. The author names neither himself nor the readers. We are ushered at once into a theological treatise or sermon. There is no hint of personal relation between the writer and his readers until you come to the 3rd chapter. In the entire first chapter the reader is not mentioned, there is no personal note, no definite "you." There seems to me a lack of personal adaptation of material to the needs of the readers, a lack of real epistolary evidence.

But over against all this there is at the same time,—and this constitutes the real literary problem of the epistle,—a strong evidence that this is a real

letter. What you have in the epistle is a meticulous, painstaking development of argument, and then flaming out of every piece of close reasoning there is an exhortation, a warm, earnest appeal. In other words, this was written by a scholar in earnest, who was deeply moved, and who believed his scholarly researches really were important, and that it made a difference and would make a difference to this little group of Christians.

Fourth. We have already touched on the question of authorship, but it might be well to review the nature of that problem.

Paul, Barnabas, Silas, Apollos, Peter, Luke, Clement, Aristion, Philip the Deacon, Priscilla, and Aquila, this is a partial list of those whose claims have been preferred by ancient and modern students. Only Paul, Barnabas, and to some extent Luke and Clement, have any ancient tradition in their favor. Others have been suggested because they seemed to meet the qualifications.

Among the most interesting suggestions is that it was written by Priscilla and Aquila. It is suggested that they came in touch with Apollos, Acts 18. 26, and thus got the Alexandrian learning. This may account for the omission of the name of the author: there was a well-known prejudice against women's ministry. If you follow that suggestion there is, I think, one great objection to it. In 11. 32 when the author is summarizing the list of Hebrew worthies what conspicuous omission do you note in that list? Is it conceivable a woman would have left Deborah out of that list? That is not conclusive perhaps, but it is as conclusive as the romantic ideas that have been associated with Priscilla.

I am not going to add to this list, or underscore one of these names, but we may say Apollos fits as well as any. His name was given currency by Luther. Scholars follow each other, and every modern commentary has repeated that statement, and none of the recent scholars have gone back to see what Luther actually said. Luther did not suggest it himself, but he said another suggested it and he accepted that suggestion. Apollos was an Alexandrian by race, "an eloquent man" and "mighty in the scriptures." The author of the Epistle to the Hebrews was all those things, but we have no proof beyond that.

At best all we can say about the author is the kind of man he was. It is possible to understand this man though we cannot attach any name to him. We get a sense of the kind of person he was, and that is the important thing.

Was Paul the Author?

It seems clear to me the author's name was not Paul. It might be worthwhile to summarize the evidence briefly.

Tradition is not favorable to Paul. The earliest use of Hebrews we know gives no name, and for centuries the West did not know it as Paul's.

The internal evidence of the epistle itself is even more decisive against Paul. Paul was accustomed to authenticate his epistles with his name and autographed salutation. The style of the Epistle to the Hebrews is obviously different from the known Pauline epistles. The Greek of Hebrews is the best in the New Testament except the Lukan writings.

Hebrews moves like a steady river, and Paul like a rushing torrential stream. The author was a massive thinker, slow, ponderous, powerful; Paul was one of the keenest dialecticians the world has ever known. He leaped forward, saw his points quickly. At times you know he did not finish one before his mind leaped to the next.

I will not speak of the differences of vocabulary.

The structure of the epistle is strikingly different from the Pauline letters. We are accustomed to say Paul's letters always have a doctrinal treatment. Paul would have objected to that classification. In the Epistle to the Hebrews exhortation and argument are interwoven all the way through, and out of every section of his thought there flowers a warm practical exhortation.

But perhaps the most decisive of all is the theology, the thought of the epistle, which differs from Paul's thought. For example, for Paul the resurrection was fundamental; the Epistle to the Hebrews does not make much of it. For Paul the high priest has gone into the holy of holies, the heavenly tabernacle; it is rather the ascension which is central to this author. Perhaps the most striking of all is the idea of faith, which we will treat at length later on. For Paul faith is revolutionary, it is the bringing back of a God who existed before the law came in. Of the Epistle to the Hebrews it would be accurate to say that its faith is evolutionary. What we see are shadows cast before the signs and symbols which lead us to a riper, clearer faith. All that has gone before is a preparation for the full faith of Christianity.

Again, one has only to think of the names that Paul uses for his Lord. The absence of the name Christ Jesus, or Jesus Christ, which appears about 90 times in Paul's epistles and which is characteristic of him, the absence of that companionship of names in the Epistle to the Hebrews is certainly significant.

The idea of the law of faith is the idea of union with Christ. These two great writers, Paul and the writer of Hebrews, both believe in union with Christ, but their conceptions of what the union is, is come at from quite different angles. A verse like 2. 3 in which the writer says, "confirmed unto us by them that heard," contrasts strangely with Paul's declaration in Galatians 1. 11, "For I make known unto you, brethren, as touching the gospel that was preached by me that it was not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."

These are some of the reasons which make me think that Paul was not the author. I am glad he was not. I believe in the Epistle to the Hebrews we have an individual witness of a somewhat different type from the Christian of the first century, and it is extremely valuable we do have it.

But whatever the author's name, the important thing is to try to understand him, and I want briefly to suggest some of the things about this man, the kind of person he was.

The Kind of Person the Author Was

In the first place, he was a Christian.

The fundamental fact about him was his Christian experience. No man could have written as he did without first-hand experience of what he was describing. He had found access to God through Christ. That comes close to the heart of this epistle. Some one has said that the summum bonum of the synoptics is the kingdom of God; of the fourth Gospel, eternal life; of Paul, the righteousness of God; of the Epistle to the Hebrews it is access to God.

He had found access to God, he had come into the presence of God in a real way through Christ. Jesus had been to him a merciful and faithful high priest, able to help him in time of need, because tempted in all points like as he was, yet without sin, and so both sympathetic and powerful. Sympathetic because he knew the fires of temptation, powerful because he had not yielded.

In the second place, I want to say he used his head.

Having himself experienced the great Christian fundamentals he availed himself of all his scholarly gifts to make his message known and convincing. Just turn the pages of the epistle to discover how well he knew his Old Testament! His knowledge did not stop there: he did not hesitate to make use of all the knowledge of his time. He knew what people were thinking about and reading about. He knew about the unorthodox knowledge, the secular knowledge if you will. He broke out of the traditional paths.

In this epistle he is talking in terms of Hellenism. He has borrowed quite obviously of Philo, whose philosophy is known to this writer. In fact, the writer seems to be saturated in Philo, but he derived some from Plato, as well as Moses. Here was a Christian in the first century who had a real vital experience in his own life, but was not afraid to make use of the knowledge of his time in order to present his message effectively to men.

It was probably from Philo that he got the idea of presenting Christ as high priest, because Philo speaks of the Logos as high priest. Moreover, Philo uses the striking figure of Melchizedek. Perhaps he had got that speculation which is difficult for us to grasp, but which I think has a powerful message in it, from Philo. He was in the stream of that thought, and was not afraid to use it, and gave his message to others, the fearless message of his knowledge of the day.

He spoke in a language his readers understood, and if we are inclined to feel this Epistle to the Hebrews is farther removed from our own day let us remember he was speaking in the terms of his own time and speaking to the needs of men of his day!

And then, he not only used his head, but he used his heart.

He wrote from his heart. Scholar though he was, versed in the theologies current in his day, he lost none of his fire. It is a temptation of scholars to dry up and become so impartial as to have no convictions and be robbed of one's fire. Here was a man who was a scholar, and I confess sometimes in the pages of the epistle one smells the midnight oil, at times it seems academic, and yet as you read through it it represents an exegesis of a different type from our own day. Then you see it flame up in some appeal to Christian loyalty and Christian steadfastness.

I have gathered indications of the fire that burned in this man's soul.

"Therefore we too earnestly steer for the things that were heard, lest haply we drift away from them. For how shall we escape if we neglect a salvation which is confirmed by God himself?" 2. 1;

"He himself, having been tempted in that which he suffered, is able to help those who are tempted" is his conclusion from the great argument in the second chapter (13);

After his powerful analogy of the unbelief of the wilderness generation he pleads in 3. 12: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief," and so it is that each successive step in his careful plan issues in an earnest word of exhortation;

4. 1, "Let us fear, therefore, lest haply a promise being left of entering into his rest any one of you should disclose himself as having come short of it!"

4. 11, "Let us therefore give diligence to enter into that rest!"

4. 16, "Let us draw near with boldness unto the throne of grace!"

6. 6, "It is impossible to renew them again unto repentance, seeing they recrucify the Son of God unto themselves and put him to open shame";

7. 25, "He is able to save unto the uttermost them that draw near unto God through him";

9. 14, "How much more shall the blood of Christ cleanse your conscience from dead works to serve the living God?"

10. 29, "Of how much sorer punishment, think ye, shall he be judged worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant . . . an unholy thing, and hath done despite unto the spirit of grace?"

So I might go on. The final characteristic, which I will not be able to develop today, is the author's tact. He deals skilfully with his readers, he is tolerant of apostasy, he uses positive suggestion rather than negative suggestion. He calls them brethren throughout, and woos them to a more forthright Christian standard.

(*To be continued*)

When God Withdraws Himself

Rev. G. Campbell Morgan, D.D.

What have we lost when God withdraws himself?

We have lost holiness. The moral standards are gone if God has gone. Morality in the last analysis is rooted in religion.

Wisdom has gone. Wisdom is not knowledge. It is infinitely more than knowledge.

Strength has gone. The last reserve of force is not physical or mental; it is spiritual.

The last thing you lose is love, for there is no love but God.

There were three reasons why the Apostle John wrote his first epistle: First, that they might be a glad people, 1. 4; second, a good people, 2. 1; and third, an assured people, 5. 13.—John MacBeath.

Distinctive Elements in Our Christian Faith

1. The Sovereignty of God

Rev. Donald Mackenzie, D.D., Pittsburgh, Pa.

I think we sometimes make claims for Christianity which are dubious, and instead of strengthening our position thereby we weaken it. This is what I mean. There are really some things that Christianity leaves to natural forces to answer, questions that Christianity will not attempt to answer.

You remember the story in the Gospel of John about our Saviour and his disciples coming across the man born blind. The disciples asked the Saviour this question: "Who did sin, this man or his parents, that he should be born blind?" Who did sin,—this man? How could he sin before he was born unless he was already in existence? "Who did sin, this man or his parents, that he should be born blind?" That is a serious question, a question of pre-existence. Philosophy was startled by that question when the theosophy of India was introduced into the Western world over that question. The striking thing is that a third of the human race believes in pre-existence even now. It is a serious question. It involves the question of heredity, and various other questions.

The fourth Gospel tells us our Lord refused to answer. He refused to deal with the question at all, and he refused on the ground that there was a more urgent necessity staring them in the face. In other words, the matter was not academic, but practical.

The same is true, I think, generally speaking, that Christianity pre-supposes creation. The creation of the universe is taken for granted, and I think it is a great mistake to forget that. There are certain questions that Christianity will not immediately face at all.

In a fine book I read something like this, that Christ was a better philosopher than Plato, and a better artist than Michelangelo, and a better dramatist than Shakespeare. Whenever I read sentiments like that I feel that the man who writes that is irreverent and irrelevant. Christ did not enter into those domains at all. We should never be thinking like that. The object of the incarnation was not to teach art, history, statesmanship, psychology, geology, or anything else. The object of the incarnation was to redeem us. If you forget that you are bringing into Christianity irrelevant considerations. I would like to make that clear as an approach, for the way we approach Christianity makes all the difference. You must judge Christianity by the claims it makes for itself. And so I begin to ask today, What are the distinctive, the unique elements in the Christian message?

It was my privilege to sit under Harnack in Berlin. Harnack wrote a famous book, "The Expansion of Christianity," which is really a historical missionary account of how Christianity spread when it had no organized foreign mission effort to any extent. How was Christianity spread in the first three centuries, and what were the distinctive elements in the message of faith? He gives four. He gives them as a historian. He was not working as a philosopher or theologian, but as a historian.

First, the great message of God as father and creator.

Try to envisage that! The doctrine was that the universe was called into being by God. Father does not mean father in the Christian specific sense: it means creator. It is the generic description of God as the fountain and origin of all existence. "I believe in God the father almighty, maker of heaven and earth." Those of you who know Plato know that the philosophy of Greece never got its feet out of the mire where God and the universe were massed together.

The doctrine that God is the absolute creator of all things is a specific Biblical doctrine. That may appear to you strange, but I think I can prove it.

Two years ago there appeared in America two volumes called "Recent American Philosophy." It was written by the philosophers of this country following the British philosophers who previously had issued "Recent British Philosophy." You read that book, and you ask the philosophic schools of today what relation God bears to this world, and they have no answer. Science and philosophy can never get beyond a vague mystical pantheism. It is a great error to imagine that we have to wait for science before we can speak with authority. I am sorry when I hear a minister quoting a scientific man as if he were giving a new revelation. Science cannot help us in the distinctive elements of our faith. It can only help us within its own limits.

The doctrine that God created the world, is distinctive from it, absolutely controls it, and is not limited by natural forces, however magnificent they may be, is the first doctrine of Christianity. And any creed you make must begin somehow like this: I believe in God the father, maker of heaven and earth.

Go over some of the views that have been held in regard to the relationship between God and the creation! What is the common philosophical view of men like Eddington? How far do they get? They get to a God who is the breath, the moving force within the universe. They cannot get further because their dealings are with things. Science does not look beyond the reality which it examines. Some of them go so far as to say God is evolving, an evolving unit: which cannot stand at all in the light of the Christian philosophy that God is the alone reality, and the universe is his creation, it depends upon him, it is under his absolute and sovereign control.

After reading as much as I can read of the various philosophies of our time I think that one of the first necessities of the present moment is just to insist on the truth and the dignity and the philosophic worth of the Christian doctrine of the creation.

One of the things that causes confusion here, as I understand the minds of American students, is that the Christian doctrine of creation has been largely limited to an inadequate exposition of the first chapter of Genesis. The value

of the first chapter of Genesis is that it insists on the absolute sovereign, creative might of God. Creation means not manufacturing something out of material something which is there already, but calling into being something which is not there. That indicates the sovereignty of God, and makes an absolute distinction between the creator and the creature. We must insist on the sovereignty of God without equivocation. Unless he is sovereign we have no guarantee that he will carry his purpose to completion.

William James thought it would be a relief if you could get a God who was not omnipotent, but a fellow struggler like ourselves and finding difficulty in managing things. That whole conception strikes at the perfection of God, a mockery indeed! Anselm in the first sentence in his famous little book was absolutely correct when he said, "God is a being than whom no greater can be conceived." If you can think of anyone greater than God, thereby your God has become secondary. I can understand a reason for William James' solution. He offered it because of the terrible impact of the problem of evil, which is the source of all our difficulties. Nevertheless that is not a solution, for in the Christian doctrine of creation you have expressed in a unique way the sovereign power of God who made the world, who governs the world, and who directs the world. This world is not a chaos. This world is not a confusion. It may seem so to us, but we are not the measure of the universe.

That, Harnack says, was the first distinctive element in the Christian message. It knocked out Stoical philosophy, and it carried the day because of its sheer power. It gave certainty to men to believe that One rules absolutely, that he is on the throne, and is the source of peace and security.

Charles H. Spurgeon of London once wrote to William E. Gladstone, the successful candidate, after a political election:

"We believe in no man's infallibility, but we are glad that a righteous man is at the head of the British government."

I think we should be glad in any country when a righteous man is at the head of the government. We are glad God is at the head of things. The constitution of the universe is not a republic, but a monarchy. God rules, he who made all things.

H. G. Wells started a theory that there are two gods, a God behind the veil and a God like Mr. Wells. Another will tell you that God is in a process of evolution. If you go to Chicago they tell you that God is nothing but the evolving social consciousness, and if you go elsewhere they tell you God is just the bare unity of the world's infinite multiplicity.

I remember hearing Dr. Donald Fraser of Central Africa say that it was just unspeakable the relief that came to natives who had been under the control of idol worship and polytheism when they believed that the world was controlled by one God, and one God alone. We must get the perception of God's sovereignty into our thinking, and we get it in the distinctive doctrine of creation. It sweeps polytheism, pantheism, humanism out of the field.

Christianity begins with a distinctive message. Harnack is abundantly right on historical grounds that Christianity historically started with the message that God is the father and creator of all things, without any qualification save one: and that I am now going to tell. God is not the father or the creator of evil. You may say that is an elementary thing, but cast your eye over the universe today and see is there any religion in the world save Judaism and Mohammedanism and Christianity that holds it? Is there any monotheistic faith today in the world save what has sprung from Judaism? Philosophy has never become monotheistic by its own strength. It may become pantheistic, but not monotheistic.

You may extend the universe by new discoveries till the mind reels at the conception of an unimaginable infinity, but God is sovereign evermore, and there is nothing without his control.

Notice that I am not discussing the fatherhood of God in a Christian specific sense! It is not the fatherhood of God that you have in the New Testament. The fatherhood of God as creator of all, upon whom everything depends, is a common position, but the fatherhood of the New Testament is a Christian doctrine specifically. I am not dealing with that at the present moment, I am only wanting to point out to you the importance of preaching the common fatherhood which is just the creatorship of God.

The theological thought of our time has been largely colored by Albrecht Ritschl, who lived in Germany at a time when science was exclusive, and he taught, "Better say nothing about the fatherhood in the sense of a creator, and drop all arguments about creation! . . . We will say nothing about God the creator, we will say nothing about what science is interested in. We will talk about the love of Christ in the heart."

Ritschl was too good a theologian to disparage, but he made a deal of trouble by telling us that we were not to think of God the creator at all, but of the Saviour. Jesus started with the creator: "I thank thee, O Father, lord of heaven and earth!" It is not a parochial God we worship, but the only God, the sovereign God, the Lord God.

Humanism is the most pitiful substitute for religion that I can imagine. Humanism, the worship of men. Glory to man in the highest, for man is the master of things!

Huxley had a way of brutally stating what was true. He said, "I would rather worship a wilderness of apes than worship humanity." I do not take that as absolute gospel, but that is Huxley's reaction toward humanism as his friend Frederick Harrison explained humanism.

Next we come to what is even more distinctive in the Christian message, Harnock's second point, Christ the redeemer. That brings in the whole conception of sin, and the next meeting I am going to deal with that. What does Christianity say about sin distinctive from every other religion, or from every other philosophy?

(To be continued)

Life in the Twentieth Century

Rev. Paul E. Scherer, D.D., New York

I want to begin this morning with two presuppositions. The first is that we are alive. I hope that is not taking too much for granted. I remember a man who was asked how many sons he had, and he said he had two living and one in the ministry. That we are alive and sensitive to the changing aspects of current life we may presuppose.

Second, that we are speaking to and dealing with a living generation. That generation may be quite wrong in many of its outlooks, it may be rebellious against authority, it may be poverty-stricken in some of its aspects, but certainly it is living: living, moving, thinking, changing. And because we are alive and dealing with a living generation I want to speak to you these mornings on the general theme of "Life in the 20th Century."

I am suggesting this theme simply in the thought that some effort to see our modern living, moving life, in several of its aspects at least, may be of some service to us in our preaching and ministry. My only hope is that through it we may realize afresh the need of the gospel of Jesus Christ.

I had some delightful contacts only a few weeks ago with Dr. Lloyd Jones, a Welsh preacher who had for years studied medicine. He told us it had been his experience, having been of some use in restoring minds and bodies of men racked with noise and speed, afterward to regret frequently enough that he had been any instrumentality in the restoration to many men of the life that they proceeded to misuse. And it was because of his realization of the impotence of every approach that deals only with the health and material welfare of men that he made up his mind to enter the ministry.

I say I hope we may realize afresh from this thinking of our life in the 20th century the poignant, anguished need of the world for the gospel that has been committed to our keeping, and I hope we may find courage in that. Perhaps we shall be stimulated to some new enthusiasm for this high calling of God in Christ.

First let us consider an ever present fact, the fact of a changing, kaleidoscopic world, and let us note in passing three attitudes that you and I may assume to that changing world!

Back in the books of Moses there stand three brief records which seem in a dramatic way to record three tenses, three attitudes of the human soul.

First, the Lord God said unto Moses: "Speak unto the children of Israel that they go forward!"

That is God's voice, and there is no mistaking it. But there are other voices, and sometimes they are louder. You hear one of them a few chapters farther on. It sounds insistent, urgent, clamorous. "The people gathered themselves together unto Aaron and said unto him, Make us gods; and they made them a molten calf."

As Hubert Simpson so beautifully points out, it is the mood of a generation that has forgotten its past and the God that led it out of Egypt, a generation become cynical. It will have nothing now but a kind of self-abandoned freedom, a kind of debauch in which all that it has earned, all the wealth and riches of the years, is thrown callously aside, hurled into a crucible, melted down, and made into a transient god.

And then, finally, that great nation turned old in the wilderness and began wistfully to look back with the feeling that life was better then. Here in the wilderness beyond the level sands, on the frontiers of the strange land God had promised,—a land that devoured its own inhabitants, where giants walked,—a great fear settled down upon them. Would that they had died in peace! And they said one to another, "Let us make a captain, and let us return into Egypt!" And in that muttering of theirs all the timid shrinking of age was made vocal.

Striding across the threshold of morning, youth with hope in its eyes: "Speak unto the children of Israel that they go forward!" Staggering home at noon, a man under the tyranny of the road all shorn of his fancy, without any distant allegiance, "They made them a molten calf." And in the evening by the fireside all that remains of youth and manhood, slippered now and cold, with furtive hands, and reminiscent, "Let us return into Egypt!"

There you have them, the varied moods of the human soul as it is brought face on with those great periodic changes which sweep in to break its routine days, to upset and harrow it. We are living now,—humanity has always lived, in a kaleidoscopic world, where sometimes the circumstances of life seem to change with almost breathless rapidity. Six thousand years ago some early, time-worn soul set down his lament in words that are familiar to us; the oldest bit of writing they say in existence, in the museum at Constantinople:

"Alas, alas, the times are not what they used to be! Children no longer obey their parents, and everybody wants to write a book."

That same lingering, querulous refrain coming through the centuries has nowhere had more immediate currency than in this life of ours. At no time in the history of mankind has that sense of restless transition been stronger than it is today, the day in which you and I are called to bear the light and the hope of the unchanging gospel of God our Saviour.

Sometimes I think it is incorrect to call this restlessness merely a transition. There is that about it which gives it almost the dimensions of an upheaval. In its essence it is just a revolt against all manner of authority, and there is no realm, as you and I know quite well, no realm of thought, morals, politics, art, that is free of it. Everywhere there is the sense of a new-found independence, and a kind of stretching of muscles that have been cramped, a straightening of backs as though harsh fetters had been broken, and burdens too hard to carry were being thrown off. Everywhere there is the sound of confused tramping. I wonder if it is like that sound of a host moving out of the land of Egypt, out of the house of bondage!

In Russia it sweeps into a crimson

flood of revolution, trailing after it the seething millions of India and China, the muttered discontent of Germany, and of England too; and sometimes this restlessness, this cracking, breaks across our own Western horizon in spasmodic outbursts that seem to be ominous, perhaps prophetic; until one feels that the whole structure of human life from end to end is being torn asunder by irresistible forces, and held together only by the most desperate of expedients.

Of course the inevitable result of all that is the general perplexity which Mr. Walter Lippmann so aptly and insistently describes. "No mariner has ever entered upon a more uncharted sea than the human being born in the 20th century. Never were roads wilder, nor signposts fewer. Our ancestors knew their way from birth through death into eternity, but we are puzzled about day after tomorrow."

The Tyranny of the Past

And because of that perplexity here and there are those among us, bewildered souls, who want to go back; who can't think of anything but the security of that old haven out of which these new winds of God have blown them; who can think of nothing but the peace that used to be in men's hearts when truth seemed complete and life was ordered,—and they were at home and content then. And now all they feel is this pressing urgency. No matter how much they lean back against it to resist it, it pushes them away from the dear familiar shores that used to mark the boundaries of their life.

There was a time, and sometimes it seems long ago, when God was defined in simple and intimate terms. There was a time when there seemed to be a divinely appointed moral code according to which we could order our life into some semblance of decency. There were tight little answers for neat little questions in government and politics, in art and literature and religion. Wherever you turned there were principles and rules that nobody but the damned ever thought of questioning. It was for father, mother, wife, child, country, and sometimes for God,—that was life in the days when men knew what to think and where to stand. And now it seems to be gone; so much of it irrevocably gone.

Well, then, it is gone, and I for one shall not be forced on with reluctance in my step and Egypt in my heart! "The Lord God said unto Moses, Speak unto the children of Israel that they go forward"; and that mood of his has caught fire all down through life.

You remember Peter standing in that disrupted world of his, turned into flux and chaos: Peter standing there with the great Paul his friend already beheaded. You remember Peter standing in that world that was bankrupt morally, socially, religiously, where paganism was in full swing, and he had nothing to rely on but the naked power of some Man whom he had seen step out of a tomb like God. You remember Peter in all that changing, kaleidoscopic world, and the fire this word of God had written in his soul? And what was his mood? "Blessed be the God and Father of our Lord Jesus Christ!" That was his mood!

In the Reformation they sang, "He's by our side upon the plain," and they began to build their lives against the facts. There are times when going back is losing step with God. There is a tyranny of the past, and we have to beware of it. There are hearts which are turned brackish and dead, many "a longing gesture toward the past that has been hardened forever into a spectral figure on the plains of some Sodom like Lot's wife." "Look not behind thee, neither stay thou!" That was God's word. The sound of a going in the tops of the mulberry trees, the rhythm of other feet, the marching of a great host like the living God, the roll, that tremendous, constant roll of some other drum.

Some twenty centuries ago the Jews looked at a new thing that came out of Nazareth, and cursed, and reached for stones, and spat upon it. "Art thou greater than our father Abraham? Whom makest thou thyself?" And their choice went by forever between that darkness and that light.

Dr. Gossip in one place has asked this startling question: "What if all this that we despise because it disturbs us, what if this turmoil that cracks its way through our accustomed habits of thought, what if this new strange phase of life which so many of us curse and spit at,—what if it should meet us one day before the throne of God and look at us with Jesus' eyes?"

This is not to say that whatever is noble is on that account right. It is not to say that whatever is old is thereby wrong and obsolete. It is to say that being frightened, thinking your only possible hope, your only salvation, lies in beating a retreat, is lacking both in courage and in vision. There is such a thing as the tyranny of the past.

Our danger lies "not in progress, but in stagnation; not in growth, but in dry rot; not in change, but in lack of it." You and I are to come to this life of ours, in our hands the gospel of a God who is alive and moving, a God who is at one time the same,—yesterday, today, and forever,—and yet whose promises are new every morning, and his mercies; come to this life, this changing life, on our lips the truth, the laboratory truth of an unchanging, redeeming Christ, a Christ who speaks still of his companionship down all the loneliest of ways, and means it; who still speaks of hope for failure, and of a power far beyond my dream for myself, —the age-old supply God has provided for age-old human need. There is nothing new about that cry, "O that I knew where I might find him!" There is nothing new about the answer, "If with all your hearts ye truly seek me ye shall ever truly find me, saith the Lord." There is nothing new about purity, nothing new about sin, nothing new about loneliness, weakness, temptation,—nothing new at the heart of human need.

So I say we may come with confidence, not with fear,—confidence in this that God has put in our hands, has validated to us through years of intimate experience in the knowledge that goes deeper than any doctrine, beyond every parable, the knowledge of his glory in the face of his Son.

Abandoned to the Present

And yet when everything is said and done it is not those who want to go back

who constitute our most poignant modern problem: it is those who seem so strangely to have abandoned themselves to the present, forgetful of the past and the God who brought them out of the land of Egypt. They despise the future. With all the promise it seemed to have, the only thing they want is to render their homage to a score of transient, home-made gods. "Make us gods!"

It was more apparent before 1929 perhaps than it is today. You remember then how many jibes at religion were thrown into print, how the goodness that lifted its head above the ordinary level of the crowd was sneered at. You know how often the bad boys of current literature made ugly grimaces at life; how the magazines were plastered with the antics of our younger intellectuals with few scruples and less conscience, to whom all other men seemed as swine, whose only zest was a kind of drunkenness of soul. You remember how the literature they turned out was all the rage, and rages were our molten calf.

Charles Merz wrote in the "Great American Bandwagon": "Show us something everybody is doing, and we are off again, from cocktails to ringside seats, from church drives to murder trials."

In those halcyon days we had 800 secret orders in our American life, I suppose a natural reaction to the indecent exposure of some of our advertisements. We invented a "national tom-tom" called the radio, and there was not a silent night in the week. Everybody went to Europe on the latest model of the covered wagon, the Europa, and consumed half a million dollars' worth of soda water between trips.

There is a tyranny of the past, but it is not our peculiar peril. There is a tyranny of the present that is far more potent. There is a craze for drink, a popular cynicism, a passion for the scrapping of ethical standards and for the publishing of new morals, fads of agnosticism and pessimism, and a hundred other wild winds of fancy that sweep back and forth across our American scene. And all of it is nothing but a silly bondage to whatever happens to be in fashion, and that in men and women who boast of their freedom. I wonder where it has gone to, that old courage to be different!

An Adventurous Gospel for the Future

To such a time are you and I called. In our hands, as I hope is manifest by our dealing with it, an adventurous gospel, a gospel of souls faring out again on the promises of God, with a loyalty not to the best which is in them, but to that beyond them which is better than their best. To such a time you and I are called with the vision of a beauty unspeakable and perfect that can of itself, when given its free course, snatch human souls out of every poor, binding loyalty to their home-made gods into a deeper, finer, higher loyalty to something that they have learned to love. To that kind of an age you and I are called with the gospel of a great hope and a great peace. I ask, May we not find new confidence in it, and have born in our hearts some fresh enthusiasm for such a God?

I think these last few years have yielded a great deal in the way of shaking men loose from an order to which they bartered their souls away.

Not long ago I read a recent book on psychology, and believe me or not, in that book on psychology God and the human soul came in for honorable mention!

Six months back, after a long absence, sin was referred to in one of our great religious weeklies! "The experience of the past years," declared this weekly, "has given proof of a mistaken estimate of human nature. We have made men believe that a little more education and another sermon or two on love would produce the kingdom of God."

And here, coming on down the list, is a daily newspaper as it writes of the year 1931: "The gains of the year have been the gains of men who suddenly were bereft of all their familiar reliances and began to turn with some earnestness to things that are not material. In deprivation, in suffering, in desperation, they have developed resources neglected in softer times. There is not the slightest doubt that millions of chastened men and women survey with gratitude new doors and towers that fill in the mental and spiritual skylines." And that newspaper was sold the moment it appeared on the newsstands! The whole edition!

In a sober and matter of fact way you and I can begin entering on the ledger a few assets. Listen to this layman:

"It is not security that develops the human spirit, it is danger. It is not in hours of plenty that men build a Chartres cathedral, or paint the frescoes of the Sistine Chapel, or write a Constitution in Independence Hall. Change is a phase of progress; decay is a prerequisite to new growth. We were caught in a system that has broken down. Are we merely to patch it up?"

This comes from the press, not the pulpit: "If prosperity means only houses, furniture, automobiles, radios, then let us pray God that the blight may never return! A new adventure is beginning, a new search; perhaps,—who knows?—a new Renaissance. We strike our tents!"

And above all that noise,—it is a bit more strangely silent now,—above the noise of the singing and the dancing in Aaron's camp there is what was once called the insistent roll of that other drum, "Speak, that they go forward!" That voice has not been stilled. There is left to us more than the record of those who heard it, and the words they wrote down. The fire once there is not all ashes now. The leaves of this ancient charter are not all yellow leaves falling away from the springtime of their youth into the dry weariness of autumn. The pioneer blood is not all gone, with fear and a kind of ribald festivity the only inheritance that is left us.

You and I in the spirit of that Nazarene envisage down the long road of the future men whose hearts shall fail them for fear, trembling at those things that were coming upon the earth; as in the times of Aaron's feast men surfeited with drunkenness and the cares of this life; and still, as he, we may rejoice in the knowledge that redemption is drawing nigh.

Some years ago,—many now, though it seems only yesterday when once you enter into their experience,—a great

army invaded Palestine. It besieged the city of Jerusalem, and within the walls famine and pestilence had their way. There in the court was shut up a prophet, Jeremiah. His words at first were not cheering. They fell like the tolling of a bell, with the sound of doom in them. But down the years he too caught sight of some One picking his sure steps, and he began to write of that gracious day when God should gather his people together again, and cause them to dwell securely in their land. And all that whipped, cowering remnant of what used to be a nation began to laugh. This was chaos, this was the end! But on those pages stands written the brief record of one whose name was Hanameel, Jeremiah's cousin. He too laughed at the doddering fool shut up in prison, mouthing those words of gracious promise. And with a sneer on his lips Hanameel came to Jeremiah:

"There is that field of mine beyond the walls at Anathoth. You see those marauding soldiers on it? Now if these dreams of yours are anything but empty, buy my field from me! Make your dreams good with silver! God will reclaim it for you."

I like the magnificent gesture Jeremiah made. "I bought the field . . . and weighed him out the silver, even seventeen shekels."

Magnificent! That shackled, stalwart soul with faith in his heart, pledging as by a deep draught from some sacramental cup his confidence of the future and of God!

You and I too have our dreams, and as we turn back to our tasks with the message of this great adventure in the fellowship of One who was out of Nazareth, let it be with the ringing challenge of a life that is not burned out and fainting, but eager, and hopeful, and strong! Egypt lying below the Western horizon: let it lie! The salt spray of the sea is on our lips! The wilderness is to the East! The road is before us!

Dedication

Rev. John Wallace Suter, Jr., D.D., New York

We might think together about what we dedicate,—ourselves, our bodies, our minds, our souls. We would be moving within the areas of psychology, and physiology, and theology, but we are not going to do that this morning.

We might stress the sacrifice each one makes when we dedicate ourselves, but we are not going to think of that this morning.

Beside the possibility of thinking about what we dedicate we might think about whom we benefit when we lead dedicated lives, remembering our Lord's words, "For their sakes I sanctify myself." This of course would be the missionary note, but this morning we are not going to think of that.

It is not either of these accents I invite you to consider, but rather him to whom we dedicate ourselves,—God.

He is high and lifted up. Of him alone can you properly use that great word holy.

It is one of the mysteries of life that we can know him. You know him, and I know him, and somebody else knows him, and because we are friends of one another we sometimes compare notes. You tell me something of your knowledge of him, and I tell you something of my knowledge, but when we compare notes about him we always stammer. That is another way of saying that we always have to use what are called figures of speech, because we cannot talk about him himself. We have to get a kind of picture of him. Figures of speech are reflections. We call them metaphors, or similes.

Such a one is "father" when we speak of God. Father is inadequate. Or we may think of the wind as symbol of the Holy Spirit, who is a power unseen, and yet whose effects are observable. Or we may think of a young carpenter in Galilee, and in him we get a blazing light from God. All of these, however, are inadequate. They are our stammerings one to another when we compare notes about God.

Your case and mine are something like fish in the sea. The fish is entirely surrounded by salt water. It presses on all sides and helps sustain and nourish him, and the air in the water helps him to breathe. On that water depends his life. How does he know that water? Intimately, closely, but he cannot tell you anything about it. The fish has never been out of the water long enough to get a look at it. He does not know it is H_2O, and yet he knows it better than you do. He does not know whether it is salt or fresh, he cannot analyze it, or think about it, but he is in it.

So you and I are in God. God is spirit. He presses upon us, he is even in us. We cannot ever get outside of him to get a look at him and draw his dimensions, or really give him a name. In him we live and move and have our being, and each one of us knows what we know, and that is all. We know what we call our experience of him, but he is everywhere. It is to him that we dedicate our lives.

God is the Holy Other, as the European theologians have been saying; he is the absolutely other. He made all of us, and our relationships to each other, our friendships, our marriages, our loves, are all different from our relation to him. There is only one God. He is unique as the creator, and we are all his creatures. And while our relationships are beautiful, and true, and may be according to his will, they are different from our relationships to him, of whom there is only one.

Holy, high, and lifted up, and because in him we live and move and have our being, and because we love him, to him we dedicate our lives.

Christianity is the search of God for man. He made us and he loved us before we ever loved him, and he is seeking us, and here in Northfield, and perhaps some of us in this chapel, he will find us. In some moment of silence he will speak, and we will know that he is all in all!

What Next in Evangelism?

Rev. Jesse M. Bader, D.D., New York

Evangelism is sharing Christ with others. It is the work of making him known, loved and obeyed among all men everywhere.

How noble and exalted is this mission of preaching and teaching the evangel of the glorious Son of God, to the end that men and women, boys and girls, shall make their supreme decision to accept him as personal Saviour and Lord, and become his devoted disciples for life!

Such a work has to do with the imponderables of our Christian faith. It is of immeasurable dimensions. Its fellowship is of the highest.

We need to remind ourselves again and again that his divine imperative for the church in every generation has been to go and make disciples of all the nations. This same imperative is expressed by Luke in the first chapter of Acts in the words, "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." To him who accepts Jesus as Lord there is no alternative here. There is no option in this matter for any Christian, whether he lives in times of adversity or prosperity, whether he lives in the first century or the twentieth.

This word evangelism is a strong word. It has in it the strength of steel. A thousand pities that it is so often misunderstood and wrongly associated! Haven't many confused the thing itself with methods by which the work of evangelism has been done? We need to keep saying that evangelism is not a method: it is a seeking spirit, an undying passion, a quenchless flame, an appeaseless hunger. Jesus had it. He gave expression to it in the words, "The Son of man came to seek and to save that which was lost." Paul possessed it. He gave expression to it in the words, "I am become all things to all men that I may by all means save some."

This word evangelism is a musical word. There is gathered up in it the redemptive note which sings its way through the evangel like the dominant motif of triumphant music.

It is a militant word. In it the sound of marching feet bent on spiritual conquest is heard.

It is a hopeful word. The sure coming of the kingdom of God is in it as men dream of that day when the knowledge of God shall cover the earth as the waters cover the sea.

Here, then, in this beautiful and sequestered spot, alone with God and apart with one another, let us dream dreams and see visions and plan largely for the building up of his church and the extension of his kingdom!

* * *

No matter how depressing and dark these days seem to be, they are not as bad as the days in the Roman empire which were faced by the early Christians. If one desires to get a glimpse of the morals of that day let him read again the Roman letter. After Paul had painted the dismal picture, he burst forth in the midst of it all with this assurance:

"I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."

This means salvation, physical, mental, spiritual, national, and international, which follows in the wake of the gospel. Let us remind ourselves that we have the same abundant spiritual resources that Paul had! We have the same Christ, the same evangel, the same Holy Spirit, and the same promises. The eternal resources of God are ours. Christ is adequate.

Do we believe it? Dare we believe it? In the long ago Christ asked the question, "Believest thou that I am able to do this?" If we do believe, are we willing to risk action on it? Can we reply in the words of another whose faith in Christ was put to a test, "Lord, I believe, help thou mine unbelief"?

Christ is the way out. Just here the words of the Jerusalem Conference come with great force:

"Jesus Christ is our message. He is the revelation of what God is and of what man through him may become."

President Wilson's statement is timely for our situation when he said:

"Our civilization cannot survive materially until it is redeemed spiritually. We can only be saved by becoming permeated with the spirit of Christ and being made free and happy by the practice which grows out of his spirit!"

There is the thought that this may all be God's way of giving us a better social order and a greater church. Who knows? There is no question but that we are suffering from our sins. We have been sowing to the wind: we are now reaping the whirlwind. We have been living by the speedometer rather than by the compass. Ofttimes progress is marked by what we leave behind. The children of Israel left Egypt, and the disciples left their nets. We have been gathering a lot of excess baggage which these days are compelling us to leave behind. We are finding that there are many things we can well do without.

Emerson said: "Things are in the saddle and ride mankind." If that was true in his day, what would he say if he were living now?

Let us look beyond the material splendors of the nation and see people, and seeing them may we feel deeply concerning their spiritual needs! Who would not be moved in his heart of hearts who really saw through the eyes of Christ and beheld the sorrows, disappointments, hunger, heartaches, hates, fears and all other conditions of the human heart? How America needs Christ!

What is needed in our churches, more than anything else, is a consuming passion, a zeal, an enthusiasm to bring people to Christ. Without this our best plans, programs and methods are impotent. There is so much indifference, unconcern and apathy in so many of our churches in this whole matter of winning souls to Christ! Evangelism is love aflame.

* * *

What next in Evangelism, then, with all this for our background? What should be the program, and where place the emphasis? What shall we do, and how shall we do it?

It is obvious that our program should not attempt too many things. We need to remember that fogs run no mill

wheels and mists turn no machinery, but a mountain torrent pressed between two narrow banks will run huge mills, turn powerful dynamos, and do the work of countless men. It is possible for a river to spread itself out so wide that it won't carry ships.

In building our evangelistic program for this year it is my conviction that it should be formulated for the period from September to Pentecost, June 4, 1933. After this program has been made, perhaps it will seem advisable to promote it in three sections according to the three natural seasons in the year ahead: the first section to cover the period from September 1 to December 31; the second, from January 1 to Easter, April 16; and the third, from Easter to Pentecost, June 4.

Forward Together with Christ in Evangelism!

I would like to propose a motto for the coming year's program of evangelism. It is this: "Forward together with Christ in Evangelism!"

He is the way forward. We can and must make a spiritual advance. While the churches can't make an advance in finance because of the present money situation, they can make a spiritual advance. Churches are finding out that there are a number of things they can do without money. Evangelism is one of those things. So the theme suggests our direction in the word "Forward." It suggests our unity in the word "Together," and our leadership in the word "Christ."

I want now to suggest four major things for emphasis this year in our united program.

* * *

The first is the deepening of the spiritual life of the churches.

It is quite obvious that one cannot give out that which he does not first have himself. The flow of the faucet is determined by the fullness of the reservoir. If the church is to give out spiritual power she must first possess it. This power comes high, and many are not willing to pay the price. Jesus said, "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses." They needed power for witnessing.

The necessity for spiritual power is everywhere apparent. The appeals and burdens now being placed upon the churches are numerous and heavy. So much is expected of them in so many and varied ways! Budgets are to be raised, local interests and appeals met, the poor cared for, the hungry fed, the sick visited, the teaching program carried on, the church machinery kept effective, the gospel preached, and souls won to Christ. Many other things could be named which the churches are doing or are being called upon to do. In normal times the demands upon the life and energy of the churches are heavy, but in times like these they are greatly multiplied. How well these responsibilities can be carried will depend upon the strength within the soul of the churches. One of our inescapable evangelistic responsibilities is to help keep the churches spiritually strong.

Stanley Jones says that a wire has the ability to pull a load according to its ability to hold together, but the same wire attached to a dynamo can now pull the load not according to its ability to hold together, but according to the power of the electricity that flows through it.

There are two suggestions for the deepening of the spiritual life of the church membership this year which I would make.

First, the practice of personal daily devotions. There seems to be a hunger on the part of many just now for a closer walk with God. They are asking for help for the guidance of their daily meditations and prayer. If our commission could meet this need by the preparation and publication of a daily devotional series of studies for each day in the year for those religious bodies that do not now have them, it would go a long way toward strengthening spiritual life. Anything that strengthens the individual Christian thereby strengthens the church.

Next, a united emphasis on church attendance this year will go far toward the deepening of spiritual life. When our members become indifferent in their church attendance they soon become indifferent to all kingdom interests. We are told that the average church has only about 30% of its resident membership in attendance at the Sunday morning services. What if this percentage could be lifted this year to even 50% or 75% on the average?

While individually the denominations have emphasized church attendance, and often with a large degree of success, yet there never has been a united, concerted, aggressive effort on the part of all our churches to correct this situation. Such a united action would be timely. To fill our church not with audiences, but rather with congregations, would do much to bring encouragement everywhere. It would hearten many discouraged pastors, increase church offerings, help evangelism, and bless the church and communities in a thousand ways. America needs a revival of church attendance NOW.

Ofttimes the discouraging thing about this is that when one begins advocating filling the pews and securing a more faithful church attendance somebody cries, "Sensational!" It would be sensational in some churches, one must admit. The most sensational thing that happens in a year in many churches is the congregation that fills the sanctuary on Easter, and on that day we celebrate the most sensational thing that ever happened in human history.

Our present church attendance situation is disturbing. But how much does it disturb us? How much are we concerned, and what are we ready to do about it? Will we accept the situation in the spirit of defeatism, or accept it as a challenge?

I am convinced that one reason for our present lamentable situation in church attendance is because of the constant criticism of the church from many pulpits and elsewhere. The impression has been given that the church is a failure, that it is a waning, impotent institution. Many pastors have been saying this from the pulpit and in literature, and the evangelists have emphasized it so much that many have believed it. Who wants to be connected with a failure? Who wants to put his time and interest into a decadent institution? This attitude of some reminds

me of the sermon I heard several years ago. One of the outstanding leaders of a certain religious body was preaching a sermon on the church. He criticized the church all through his sermon until you felt almost ashamed of the fact that you were a member of it. Then he closed his sermon with an impassioned appeal for people to unite with the church. Needless to say, no one did.

A new appreciation for the church must be voiced. "Christ loved the church and gave himself up for it." Let us seek to follow in his steps and get others to do the same! My own feeling is that for the sake of the church and also because of these serious days we should launch out together during this coming year in a church attendance emphasis that will change our present situation, not for the sake of crowds but for the sake of a congregation.

Aggressive Soul-Winning

The second emphasis this year in our program should be on evangelistic preaching.

The center of the Protestant church is the pulpit with an open Bible. The first business of the preacher is to preach. In preaching, the preacher's chief objective is to win men to Christ and to inspire the church to do the same. If he fails here he has failed indeed, and his ministry is thereby impoverished.

Evangelistic preaching is the proclamation of the gospel of Christ to secure the decisions of men to accept and follow Christ. "It pleased God by the foolishness of preaching to save them that believe." God is pleased with preaching that saves. Joseph Fort Newton says in his book, "The New Preaching," that "the test of any sermon is not its eloquence, nor its learning, nor yet its artistry, but the regenerative note that is in it, conveying the loving Word of God to living man through a tender triumphant love."

The evangelistic preaching of today must continually cry out against evil everywhere. The prophet of the Lord dare not hold his peace in the presence of sin in individual life or in our social order. But linked up with this he must winsomely present the redemptive Christ.

It is not enough to utter condemnation against wrong. The preacher must call to repentance and forgiveness, and tenderly persuade men to decide for the Christ who long ago decided for them.

During this coming year the largest possible help should be given the pastors through this commission and through the denominational evangelistic organizations. Books should be recommended, also literature prepared and distributed that will keep the flame of evangelism burning on the altar of every preacher's heart. If the heart of the ministry can be kept evangelistic, preaching will be evangelistic. If the preaching is evangelistic, then there will be evangelistic results. The preacher in any pulpit today can win souls to Christ if he wants to badly enough. Our program this year should take the preacher into account as never before. We can't get far without him.

The third item in our year's program may well be aggressive soul-winning.

How this is needed! The churches did well this last year, but far from their best. There are noble examples in every one of the denominations of congregations that had most commendable evangelistic results this past year. They had a program of evangelism. They worked at it. They won many to Christ. This year our concern should be to get every church back of this whole evangelistic program. Can we not say to all our churches, "Use every and any method that is practical to win souls to Christ"? Everywhere church leaders are saying that this should be a year of aggressive evangelism with unprecedented results. The present mood of the church is in our favor.

How shall we get it done? There are several ways that suggest themselves for consideration. Personally, I believe that the tabernacle method of evangelism is gone. It may return. It served well in its time. Many were won to Christ in these spectacular meetings. Moral influences and forces were set in motion in many communities, churches were strengthened, and the kingdom set forward. We should never cease to thank God for those who have used this type of evangelism with glorious success. But methods change with time. What was effective yesterday may not be effective today.

However, there is a type of special meetings that is being used. This last year and especially during the Easter season saw many special night-by-night meetings held. The tide seems to be turning in this direction.

There is another method that seems to be coming into wider use now. This is where a local congregation sets aside a period of two weeks or more for a double emphasis in evangelism. One week is given to night-by-night preaching especially for the members of the church, seeking to deepen and quicken spiritual life. The following week another series of night-by-night services is held with evangelistic messages given each night, seeking to win the unreached to Christ. There are tremendous possibilities in this combination. Such a series of meetings may well be held in the autumn, seeking to have a special ingathering around the Thanksgiving service.

The personal work emphasis this coming year should not be allowed to wane anywhere. The home visitation plan has been widely used, and should be made more effective by changes that grow out of our common experiences in using it. This individual work for individuals is our most effective method. It is specific. It is direct.

Dr. Buttrick in his excellent book on "Jesus Came Preaching" tells us that someone has written that "if religion ends with the individual, it ends." Dr. Buttrick then adds, "But if it does not begin with the individual it never begins, and has no being." While this generation is thinking in terms of races, nations, multitudes and movements as never before, yet the individual must not be forgotten.

Jesus had a world program, but he did not forget the individual. To him personality—one person—was sacred. To him one life was of infinite worth. May I remind you that all of his miracles of healing were individual except in one instance, and that much of his teaching was to one person at a time?

In our complex day, when it is so difficult to get the man who is not a

member of the church into our regular church services to hear the gospel, we are compelled of necessity, if we are to reach men for Christ, to go where they are. Where are they? They are in offices, shops, stores, homes and clubs. The pastor will find rich reward always in personal work. In every congregation there should be a group of the choicest souls who will do personal work in season and out of season. Revised plans and new literature on personal work will go far toward accelerating this effort throughout the whole church.

* * *

Then, in the third place, the winning of childhood and youth must receive our deepest concern and serious thought.

Here is our richest harvest field! Our Christian education needs more of the evangelistic content, and our evangelism needs more of the educational content. For evangelism without education is mere emotionalism, and education without evangelism is cold and academic.

Conservation

The fourth item in our program for the year should be the conservation of the new members received and of the members who move.

It is reported that it costs our government $60 per man to make one recruit for the standing army. It costs much more to make the recruit an intelligent, trained and equipped soldier. The cost of making disciples for Christ is high. It costs in heartaches, tears, prayers, and money. To fail to conserve our new members means an infinite loss to the whole kingdom of God. To care for and culture these new members is the inescapable responsibility of every pastor and each church. Would it not help if concertedly this year we should urge upon the pastors across the nation that a training class be provided for new members after each special ingathering?

The greatest loss in all our Protestant membership is in removals. It is so great that it becomes a matter of the most serious concern. It will be hard to estimate how many there are living in the various cities and communities who once were members of the churches but are now detached. Some are like humming-birds, going from place to place but never lighting anywhere. They have their favorite preacher or church, go when they feel like it, but will not place their membership in any congregation and there accept responsibility.

In the story of the lost sheep Jesus gave the picture of shepherding, its tremendous costs and some of its anxieties. Some are saying that the church has almost lost the shepherd heart. Is this true? If it is in any measure true, it is enough to make angels weep.

Any year the statistics have shown small gains or losses in the denominations it is not due so much to the fact that there has not been evangelism, but because there has not been sufficient shepherding of those who have moved from one community to another.

Perhaps our methods of follow-up and of granting church letters are both partly at fault and should be revised. Whatever the difficulty, it must somehow be remedied.

Isn't there something we can do together to check this leakage and save these members, for their own sake and for the sake of the kingdom of God? The problem is a common problem to all the denominations. By common plans, the creation of a timely literature, and a concerted effort, I believe we can minimize these losses.

* * *

Stanley Jones tells a story of the Federated Malay States, how the people go out into the fields, sit on the edge of the rice furrows, fish in a foot of water, and catch little fish. Just beyond them and in full view the great ocean rolls. Dare we be content with the small and trivial when an ocean of evangelistic opportunities lies before us? The call comes from our Lord to launch out.

This is a time for larger plans, greater courage, more faith, closer coöperation, and deeper devotion to Christ and his church. Let us not fail him or one another! The challenge is "Forward together with Christ in Evangelism"!

It is no part of religion to compel religion, which should be adopted freely, not by force.—Tertullian.

Need of Christian Fellowship

(*Concluded from page 446*)

second article in Jesus' creed was "I believe in men," as the first was "I believe in God." Jesus believed in every single human heart. There was some sort of imprisoned splendor that was only waiting to be released. And if you and I lived nearer men we should believe like him. And there is no better way of lifting up our fellow men and bringing them together than just exercising and practising Jesus Christ's faith in the possibilities of human nature.

Matthew Arnold's father was the great schoolmaster of Rugby. Because he believed in his boys they said to one another:

"It is a shame to tell Arnold a lie. He believes me."

People round about us in the church would take on a new dignity, would be made better men and women by our faith, and we would be drawn to them by the spirit of the Lord Jesus.

Mallory in his "Death of Arthur" tells of the Holy Grail, the cup which was used in the upper room at the last supper. It traveled over land and sea on a beam of glorious light. He tells how the Grail came into Arthur's court one night, the same light bearing it, and then he uses the most beautiful words about what followed. He says:

"Then were all alighted of the Holy Ghost, and then began each knight to see his brother fairer than ever he saw him afore."

The nearer you and I get to Jesus Christ, the more lovable Christ's brothers and sisters for whom he died will be. And then the fellowship will become a moving thing in the church, the authentic thing, like a great tide of faith bearing up struggling and beaten men to the faith of the Redeemer, who hardly hoped to believe as they once believed, just because men and women are brought together by Jesus Christ. Jesus Christ himself will be exalted as often as that fellowship is felt.

I ask you this in closing: What finer and authoritative witness to the living Christ could Christ's church present to the world that so certainly needs him?

October 2, 1932
The Christian's Devotional Life
Matthew 6. 5–15; 2 Timothy 3. 14–17

Prayer in the Devotional Life
Matthew 6. 5–15

In this new revelation regarding prayer our Lord gives no rules, no definition, no arguments for the necessity of it. He takes it for granted that you pray. Everybody prays: not in the same way or with the same understanding, but everybody prays.

He makes it individual: he addresses you,—"thou," "ye." He says nothing about times for praying: choose your own time and way! But when you do, he tells you how not to pray, and where and how to pray.

He connects you and God by prayer, "Thy Father." Our praying will depend upon our conception of God, what kind of a god we are praying to.

Not acted prayer, 5—in public.

The word "hypocrite" would be better translated "actor." What our Lord condemns is a mere performance, —made-up prayer, unreal, ostentatious, to be seen of men. It receives its reward in full without having touched God.

But secret prayer, 6.

Not always literally retiring into a closet, but always in the privacy of one's soul: shutting the door of mind and spirit against all intruders,—wandering thoughts, doubts, etc.

And why? Because we find God in a special sense and more surely in secret. True prayer soon becomes conscious of God.

Shut out the world: shut yourself up to God!

Not that our Lord condemned all public prayer as mere acting, or regarded only private prayer as true prayer. It is sincerity that gives character to Christian prayer.

The soul that meets God in secret is not likely to forget him in public.

Not heathenish prayer, 7, 8—vain repetition.

Even today in heathen lands they think to worry something out of their gods by the meaningless reiteration of sounds or the mechanical turning over of written or printed prayers. (Compare 1 Kings 18. 26 and Acts 19. 34.) There is place for legitimate importunity, but not for unmeaning repetition. Our Lord himself spent whole nights in prayer.

Unthinking praying in ruts, in conventional phrases, surely comes under this condemnation.

And why not pray thus unthinkingly? Because Father knows what we need before we ask. He will give what is best for us if we only open the way for him to work his will.

But genuine prayer, 9–15.

This is not a stereotyped form of prayer, to be used always, but a simple yet comprehensive model presenting the spirit and elements of genuine prayer. Note its structure and order! God and his interests are first, as they affect the whole earth, making it a missionary prayer. Then our own needs. And it is always "Our, us, we," never "My, me, mine." Dr. J. H. Jowett derived the worldwide democracy of prayer from the phrase "Our Father."

Scripture in the Devotional Life
2 Timothy 3. 14–17

Paul is writing his last known message to young Timothy. He is anxious that Timothy shall have a useful career. What will Paul say about the Bible?

Note that he calls it "sacred" and "God-breathed,"—significant words!

First Paul exhorts Timothy to stability in the Bible convictions he had learnt in childhood: for already apostasy was poisoning the church. Not only were they sacred, but Timothy's teachers added support to their worth. Who were Timothy's teachers? Grandma Lois and Mother Eunice: for Timothy was a 3rd-generation Christian (see 1. 5). Their consecration and piety gave atmosphere to that Bible-loving home. What a word for parents and Sunday school teachers today! Our character built on God's Word should be such as to commend it to our scholars.

Next to this personal responsibility to "abide" is Timothy's official responsibility as a man and minister of God. Here again the God-breathed Scriptures are his great resource in service and in self-equipment.

Only the Bible is able to produce spiritual results in one's life and service. For no other book in the world has such a claim ever been made. Its justice has been proved by myriad experience.

Do you pray and read the Bible daily yourself? Do you find these exercises an actual help in living? Do your scholars?

Is the Bible as widely and conscientiously read for personal instruction today as a generation or two ago? Is it as influential in people's lives as it used to be?

We can all think of godly people whose serene lives and beauty of character are the product of long and earnest study and observance of the Bible.

Golden Memory Text—Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ! 2 Peter 3. 18.

October 9, 1932
The Christian in the Family
Luke 2. 40–52; 10. 38–42

Democracy magnifies the individual, regardless even of sex, but the old view of the family as the social unit has not yet passed. What this country needs is more genuine Christian family life, more homes where it is easy and natural to live as a Christian should.

The first lesson portion deals with a young person at home, the other with two adults.

Early home life of Jesus, Luke 2. 40–52.

In these familiar verses we have a glimpse of Jesus as a boy and youth in his Nazareth home.

The fact that he was able to ask and answer questions shows at least that he studied the Hebrew Bible during these silent early years,—like any well trained Jewish boy. Evidently he learned to read the Hebrew Bible, for he often asked, "Have ye not read . . . ?" Also, he was in the habit of attending church on the sabbath (4. 16).

At the age of three a Jewish boy was given a fringed garment (Numbers 15. 38–41). At the age of five he began to learn portions of the Law at home. At the age of 12 he began to learn a trade and became "a son of the Law," and must observe the ordinances in person. A Bible dictionary will describe the ceremonies, and all that they meant. A solemn event it was in the life of a boy, and specially so in Jesus' case; hence the deep impression it made upon Mary's memory, who told Luke about it.

Here, then, begins our Lord's life of blameless personal obedience to the Law!

Jesus in the home, Luke 10. 38–42.

Our Lord is in Martha's home as a guest. Martha apparently feels that she must make a good spread in his honor. Sister Mary has been helping in the work, but now takes advantage of the great teacher's presence to sit at his feet and listen to him as he talks. Martha is overwrought, distracted, in her anxiety, and is put out by Mary. So she approaches our Lord and gives voice to her vexation and complaint.

Jesus rebuked Martha gently but firmly, pointing out to her that household duties are not the highest and the only thing, that they should not be overdone so as to bring on inward worry and outward fussiness, but should be subordinate to communion with himself. Learning of him may be better than laboring for him.

How many a woman is so busy with housework that she has no time or patience left for prayer and Bible reading and the Christian nurture of her children!

How many a father is so enslaved by business or profession that his own Christian life and the highest interests of his home are sacrificed to it!

Let us not fail to choose the good part! It will make a more ideal Christian home.

This is a Martha age, both as regards the individual Christian life and also church life. Let us heed the lesson incarnated in Mary, who just kept still at Jesus' feet!

"We are not told the end of this story," says A. C. Gillie, "but I think Martha also sat down quietly," and each forgot the other's faults in the presence of Lord Jesus.

There are more happy Christian homes around the world today than ever before in history.

Breakdowns in young life are mostly due to Christless homes. On the other hand, how many useful and eminent men and women have had the blessing of Christian homes!

Lord Jesus had no home of his own, yet his spirit makes any home a little bit of heaven!

Golden Memory Text—I will walk within my house with a perfect heart. Psalm 101. 2

October 16, 1932

The Home and the Coming Generation

Genesis 18. 17–19; Deuteronomy 6. 4–9; Mark 10. 13–16

Authority in the home, Genesis 18. 17–19.

Nowhere else in the Bible have we an episode like this: Jehovah soliloquizing as to whether he shall reveal his impending action regarding Sodom and Gomorrah to Abraham, with the reasons therefor. What were those reasons?

Jehovah is looking down the years, and sees the fulfilment of his own purposes affecting all nations of the earth linked with the destiny of Abraham and his seed.

Further, Jehovah "knows" Abraham: knows that Abraham will so order his home that his children and household will keep the way of Jehovah.

There must be authority in the home. Under a patriarchal system the father was head of the household. It was his duty and privilege to command,—not arbitrarily or harshly, but wisely, lovingly. Only thus could the character and conduct of children be regulated and directed aright. The same principles are true in our modern homes. In Christian homes there is additional responsibility.

The Bible in the home, Deuteronomy 6. 4–9.

The Scriptures were the greatest treasure the Hebrews had, next to the presence of God himself in their midst. Moses gives directions for their daily use.

The passage opens with one of the grandest statements in the whole Bible, the oneness of Israel's God. Then follows the command to love him with the whole being and all its faculties and energies,—a command which our Lord borrowed from Moses when he wished to point out the great and first commandment of the law.

In order to maintain the knowledge of God and the fulfilment of man's relation to him his fourfold duty is then designated.

(1) Personal knowledge: "These words shall be upon thy heart," lodged in thy heart, learned by heart. This was to be every man's first obligation. From such heart-knowledge would flow righteous life and conduct.

(2) Home training: "Thou shalt teach them diligently unto thy children." Among the Hebrews the family was the first school. In the absence of books knowledge was retained by memory and passed on by oral tradition from one generation to another. "Blessed is the child who learns the Bible from father and mother in the home!"

(3) Daily conversation. When the heart is full it is easy to talk. How better could the memory of God be whetted than by making him the subject of conversation in the home and on the street, the last thought at night and the first in the morning?

(4) Public profession. The Jews took the command of verses 8 and 9 literally, and invented external remembrancers to wear on the person,—a practice observed by orthodox Jews down to the present day. Testimony was also to be given on the doorposts, so that no one could enter the house without seeing Jehovah honored. And public recognition of God was also to be given on the city gates.

How could we know the character of God and how could we pour out our love to him unless we had the Bible to tell us about him? The unique thing about the Bible is that it is the only book in the world that gives authentic information about God in human language.

Lord Jesus and children, Mark 10. 13–16.

It has been pointed out that ancient literatures and pagan religions know almost nothing of children. Christianity, on the other hand, is preëminently the religion of the child. Think what Christ has done for the child!

The kernel of our Lord's teaching in this passage is in the words, "Of such is the kingdom of God." That is, of such as have childlike trustfulness, and lack of self-consciousness, and dependence of spirit, and teachableness. Such qualities are necessary before any one can "receive" or "enter" the kingdom of God. It was a new revelation!

It follows that children should not be forbidden from coming to Christ. Coming to him means loving him and obeying him in so far as they understand his will. Men forbid them when they doubt their understanding of Christ. It means coming to Christ himself: not to Sunday school or church, not the acceptance of a creed.

Every believer in Christ should eagerly bring his children to him when they are little.

Have you ever visited your scholars in their homes? Have you ever had them in your home? Has your home a definite Christian atmosphere?

Golden Memory Text—Train up a child in the way he should go, and when he is old he will not depart from it! Proverbs 22. 6.

October 23, 1932

Problems of the Modern Home

Joshua 24. 14, 15; Ephesians 6. 1–9

Serving God in the Home

Joshua 24. 14, 15

"Therefore," Based on his summary of the history of Israel in 24. 1–13, Joshua challenges Israel as to the object of their choice. Would they choose to fear and serve Jehovah, or if not him, what gods would they choose? Joshua indorsed his challenge by saying definitely that he and his household would serve Jehovah, thus leading the way by his example.

"Serve" is the keyword in these verses. It occurs no less than seven times. It meant the outworking of their faith in their daily life.

The present is the only time for choice.

Members of the Household

Ephesians 6. 1–9

Parents and children, 1–4.

Paul's word to children reëstablishes the familiar Mosaic commandment. Obedience to parents rests primarily upon the child's dependence upon his parents, and their superior wisdom and experience of life. Food, clothing, shelter, education, protection, along with affection, companionship, discipline, and other spiritual benefits, are derived from one's parents. The least return for all this should be appreciation and obedience. But honor and obedience should also be the outflow of filial love.

The word to "fathers,"—which may be taken today to include mothers too,—is new (4).

"Nurture" is discipline, training in action. "Admonition" is training by words of warning and encouragement. Children in Christian homes are not to be allowed to run wild, without restraint or direction.

The sphere of mutual relationship is again "in the Lord,"—a new type of life not visioned in the Fifth Commandment,—the Christlike way of living. Evidently Paul saw the possibility even among believers in those days of unruly children and provoking parents. But Christlike parents and a Christlike atmosphere in the home ought to insure the Christlike character and conduct of the children.

Masters and servants, 5–9.

Servants in Paul's day were usually bond-slaves. Paul is addressing Christian servants and masters. The outstanding feature of the passage is the repeated ways in which he relates both to God and to Christ. Take pencil and paper and write out the several expressions,—"as unto Christ," etc.!

The reciprocal duties and obligations of Christian masters and servants should, then, be carried out on the highest Christian plane, with mutual respect and consideration, with singleness of heart, with honest effort, with good will, with promise of reward. Obedience is the keyword for servants. Forbearing threatening is the attitude for masters.

It requires but little imagination to visualize the difference that such a spirit would make in the relations of pagan and Christian masters and servants, and in the performance of work.

Golden Memory Text—As for me and my house, we will serve the Lord! Joshua 24. 15.

October 30, 1932

The Christian and Law Observance

Romans 13. 1–7; Galatians 6. 7–10

Duties in relation to the ruling authorities, Romans 13. 1–7.

In this section of Romans Paul is applying the gospel to everyday life. Chapter 13 has to do with the civil and social relations of the Christian believer. Paul was writing to persons who lived under the Emperor Nero, but the principles he lays down ought to underlie all human government.

There are three factors in the case: God, the ruler, the individual citizen.

Notice the fivefold reference to God: three times designating civil authority as ordained of God, twice calling the ruler the minister (servant) of God. That is Paul's starting point. God is the absolute ruler. Civil government is a divine plan. It is not of the devil, as some have said, though some office-holders might lead one to think so.

The authority thus constituted is for social, not for personal good; for righteousness, not for wrong-doing. Hence the ruler should remember his obligation before God, and rule accordingly. He should be for the honest citizen's benefit and commendation, and for the punishment of the wrong-doer.

Another consequence is that every individual is in contact with God in civil rule. His response to the demands of government has a semi-religious aspect. Hence it is a matter of conscience (5), not of fear of punishment. Subjection to civil authority is a Christian duty. No exception is mentioned, not even the apostles,—or the pope!

Paul is not writing a treatise on government, and only touches upon its positive aspect in regard to the conditions his readers were living under. He says nothing here about tyrannical rule, unjust laws, or other abuses. Presumably when the ruler or the law falls short of God's plan, the individual is not obligated to obey, but should remain loyal to God. That is where the "conscientious objector" comes in. Abuses in government do not do away with the underlying principles any more than abuses in marriage rob it of its sacredness. Paul is talking of the settled order, not of the temporary office-holder. In a democracy it is for voters to put the right kind of men and women in office and to advocate right principles of law.

The same principle that underlies the establishment of civil government holds good in regard to its maintenance. Even tax-collectors are ministers of God!

What would be our standard of law and law observance if we as a nation recognized Paul's sense of God?

Sowing and reaping, Galatians 6. 7–10.

Paul is here in the practical section of his letter to the Galatians, giving directions for everyday Christian living. The exhortation throughout is to believers, "brethren."

A farmer sows expecting a harvest of the same kind as the seed sown, and more than he sows.

Sowing "to the flesh" is living for sensual pleasure, pampering the body with more than the necessaries, indulging in selfish and fleshly sins.

Sowing "to the Spirit" is living according to the dictates of the Holy Spirit, cultivating one's higher life, nurturing one's soul and spirit

The "reaping" in each case is of the same kind, and in larger measure: corruption amounting in many a case to physical wreck, or eternal life.

Nowadays it is easy to sow to the flesh. It is hard to live the simple life. Let us choose to sow to the Spirit, taking advantage of all the means thereto within our reach!

Take advantage of opportunity to do good while you have it! Especially in regard to fellow believers.

Golden Memory Text—Whatsoever a man soweth, that shall he also reap! Galatians 6. 7.

Mrs. Ida Q. Moulton

How Does the Teaching of Jesus Change Business?

Luke 19. 1–8; Matthew 6. 12, 19–34.
October 2, 1932

The following story is told of A. T. Stewart's first day in business.

A clerk told a lady customer that the colors in the calico he had sold her would not fade. After she left Mr. Stewart said to the clerk:

"That woman will return and want her money back, and she will be right! I do not want my customers deceived."

"Well," said the clerk, "if that is to be your policy I shall get another place. You will not last long."

The name of A. T. Stewart holds an honorable place in the mercantile world, but neither the young clerk nor his descendants have ever been heard from.

Upon Christ's visit in the home of Zaccheus, the "sinner," the latter said to Christ:

"If I have taken anything from any man by false accusation I restore him fourfold!"

If Zaccheus was honest before Christ's visit, he was doubly honest after it.

* * *

Said a celebrated lawyer:

"I can tell you in ten minutes' time how to become as good a lawyer as anyone. Just look over your side of the case carefully, then put yourself in the other fellow's place and look over his side just as carefully, then do what you think is right! In nine cases out of ten you will be right and have the law on your side."

Christ said: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." Know you of a higher code of fairness and justice than that?

* * *

A business man approached the son of a man who had recently died, hoping to be able to put through with the son a questionable deal which his father had refused to have anything to do with. He painted in glowing terms the financial returns that would come to them both.

"My dear sir," said the young man, "my father still runs this business. I shall not swerve from his policies."

"Business is business" could not justify that Christian young man in departing from the instructions set down by his father though there were piles of money to be gained.

Some Business Hints from Proverbs 22

A good name is the best business capital;

Loving favor is the spirit of the ideal business man;

A prudent man is one who looks ahead, seeing both evil and good;

Humility or teachableness is the initial quality of a successful worker;

Snares and thorns suggest that traps a business man sets for others are apt to tangle his own feet;

Train up a child in the way he should go! The first business college is the home;

A bountiful eye shall be blessed;

Be lavish with yourself if you would have the world lavish with you;

The slothful man saith, "There is a lion in the way!" Any excuse is good enough for indolence;

"That thy trust may be in the Lord." Your firm will not fail when God is your business partner;

Diligence in business opens the door to the council chamber of kings, and the successful task is the crown.

How Does the Liquor Problem Affect Young People Today?

Matthew 7. 17, 18; John 8. 32. October 9, 1932

How does the liquor problem affect young people today? Answers:

Since every sort of corruption has always been connected with liquor, so every sort of corruption is threatening our youth;

Since the liquorites have never kept or cared for any law, young people listening in on their propaganda more easily slip into lawlessness;

The wet agitators are saying, "Our young people are drinking," but they are not telling how the modification or repeal of the 18th Amendment and sale of more booze will retard that drinking.

* * *

One of the stock arguments in the liquor problem is the claim that college students are drinking much more than ever before.

Quoting from a late number of the "Ladies' Home Journal": "Three hundred college presidents have united in branding as malicious caricature the popular opinion that the college student is expert in whoopee and sloppiness."

Or take our high schools. Two years ago the National Education Association, composed of 160,000 school teachers, made an official study of drinking among a million high school students and found out two things: first, that drinking now is less than before prohibition, and second, that such drinking as is is steadily decreasing.

* * *

Said a young farmer in his early thirties, who was proudly showing a friend over his well stocked and well cultivated farm:

"In my teens I used to take a little with the fellers, but I figured out that with moderate drinking I should drink an acre of land a year. So I quit."

It is good logic for the youth of today to figure out not only financially, but mentally, physically and morally the outcome of a habit which so debases and demoralizes as the liquor habit does. For at last "it biteth like an adder, and stingeth like a serpent."

* * *

A United States marine recently wrote:

"I have given my body to my country. I want to bring it to the best, so that I can render the best service to my country. From observation and slight experience I now see that liquor cripples my usefulness, and I have given that up."

Countless such testimonies of the effect of liquor upon a man's efficiency could be given by our youth of today.

What Does Alcohol Do to People and to Society?

Matthew 18. 4–6. October 16, 1932

He was 21.
He was 5 feet, 11 inches tall.
He weighed 165 pounds.
He was a splendid example of physical development.
He was the joy and pride of his parents.
He began to "take a little" with his companions at their parties.
Later he took a little every day.
He became a habitué of a speakeasy.
He became physically weak and morally unclean.
He became the anguish of his parents.

Men marked—

His shifting eye,

His depraved face,
His unsteady heart,
His cigarette-stained fingers,
His liquor-laden breath,
The germs of immoral disease,
and said—
"Stand aside! You are unfit."

This is a mild verbal picture of what liquor does.

* * *

If you want to know what liquor will do, start selling it in your own home! Be the only customer, and you'll have no license to pay. Give your wife $2 to buy a gallon of whiskey, and remember there are 69 drinks in one gallon.

Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have $8 to put in the bank and $2 to start business again.

Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have money to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you!

* * *

A number of years ago a certain firm of four men in Boston was rated as A-1. They were rich, prosperous, young, prompt, and honest. One of the four had the curiosity to learn how they were rated in Dun's. He found the above adjectives against their names, but at the end these words:

"They are all moderate drinkers."

At the time he thought it a good joke. A few years later two of these men were dead from over-indulgence, another a confirmed sot, and the fourth was living on charity.

Comment is unnecessary!

* * *

The proprietor of a speakeasy named Ben and Irish John were discussing prohibition. Finally John said:

"Yes, Bennie, I am going to vote dry next fall."

Ben replied: "Now, John, I think you are joking! You are too good a friend of mine to want to put me out of business. Just think, I have been here for 12 years, and all the money I have made I have put into this business! How am I to get my money back?"

John replied: "Well, Ben, I have been coming here 12 years, and the most of the money I have made I have put into this business. How am I to get my money back?"

Back of John was a shanty containing a wife and three poorly nourished, scantily clad, sickly children. Back of Ben was a mansion containing a richly dressed wife and three well clothed, robust children. The weakest reasoning would uphold John.

What Attempts Have Been Made to Solve the Liquor Problem, and with What Results?

Matthew 7. 16–20. October 23, 1932

Probably no philanthropic organization is better able to judge of the results of the war on liquor than the Salvation Army. Evangeline Booth recently declared:

"In New York City under the old system from 1,200 to 1,300 drunks were brought into the Army's homes every night. Today, with prohibition, the number does not average more than seven a night."

Before we hurry back into the pre-prohibition system we need to refresh our minds a bit . . . and have something more definite than generalities to prove how what has been accomplished could, without prohibition, be accomplished any better.—Stanley High.

* * *

Two bootleggers came into a train where Gipsy Smith the evangelist was sitting, waiting for the train to start. They monopolized all the conversation. Finally one of them said to Mr. Smith:

"Mr. Smith, we know who you are, and we want to say to you that unless you ministers stop your knocking at the liquor business we liquor men will all have to go to the poorhouse. We are out to bring the good old days back."

"All right," said Gipsy Smith. "When you go into the poorhouse, all the rest of the inmates will come out!"

Many of us who lived in the good old days know they were unspeakably and hopelessly vile so far as the influence of the saloon reached. We who have lived in both the old days and the new days know the comparison is as darkness to light.

* * *

Local option, high license and low license, state control and state prohibition, control of public and private manufacture and sale of liquor, have been tried and failed because law means nothing to those who deal in the nefarious stuff. Heart-broken wives and mothers have pleaded, literature has been distributed, men have lost their lives in attempting to eradicate liquor from our land. No question has been put before the public by pulpit and rostrum, or so many arguments used on any question since slavery, as the liquor question.

* * *

If the saloon came back through the repeal of the 18th Amendment, as it would, I would not try to create a "good saloon," which would be as impossible as to change a venomous serpent to a harmless household pet.—Mrs. Henry Peabody.

But the saloon has not come back yet!

What Shall Our Group Do About Prohibition?

1 Corinthians 10. 31–33; Luke 12. 6, 7. October 30, 1932

A bumptious young man, speaking against the Prohibition party, said:

"Let the poor man have his glass of beer to cheer and inspire him! Is there any one who can say anything about that?"

A workingman came forward, faced the audience, and said:

"Well, sir, I ain't no speaker, but it seems to me this way: you must divide men into three classes, the total abstainers, the moderate drinkers, and the drunkards. Now the first don't want liquor, the second says he can do without it, and the third sartainly oughtn't to have it. So what's the good of it, anyway?"

* * *

A short time after prohibition had become a law of the land a newspaper man said to a policeman in one of our cities, pointing to a large vacant liquor store:

"Wasn't it a pity to drive those fellows out of business?"

Scornfully the policeman replied:

"If you only knew how many times I have been called into these houses around here to nab men who have been trying to murder their wives and drive half-naked children out into the street, you'd thank God for putting those places out of business! The government has been pretty free about giving old men personal liberty. It's now time to give personal liberty to the kids."

* * *

A group of men, seated at a dinner table in a clubroom, were discussing prohibition.

A business man said:

"Drinking has become an economic issue. I for one have given up my whiskey and soda for the good of the many."

An employer of a large group of men (18,000) said:

"I am standing for prohibition as a pure efficiency measure."

An Irishman said:

"Alcohol has been a curse to my countrymen. I have stopped taking it after 40 years of occasional drinking. My vote is ready for prohibition."

A railroad official of high standing said:

"I am ready for national prohibition personally, and so are all the officials of the road."

A physician said:

"Medicine can do without liquor. Science is against it. The old idea of alcohol as a food is exploded. I stand for prohibition."

The wholesale liquor-dealer who started the conversation said:

"Strange as it may seem to you, I vote for prohibition!"

* * *

P—rotest against the use of liquor at social affairs;

R—eiterate again and again the words of the Holy Writ;

O—bey the inner voice which says to every Christian, "Wine and religion cannot mix";

H—elp support organizations which are fighting booze;

I—rving Fisher says that facts do not sustain the arguments of the wets;

B—uild up public opinion by being dry ourselves and standing up for prohibition;

I—n elections cast your vote like a man and a Christian;

T—rust yourself nowhere where liquor is served. Avoid such company;

I—ncreased drinking claimed by the wets is utterly false;

O—n the law stand fast;

N—o law habitually broken by the officers of the law can be well enforced!

SELECTED THOUGHTS FOR THE QUIET HOUR—OCTOBER, 1932

SATURDAY, 1st. *And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. Exodus 19. 20.*

Make it your rule of life, your definite purpose, that the first act of awakened consciousness every morning shall be to tell him something; to say something to him about himself, and about yourself, and about the day as it begins! And remember all the while that you are speaking to a living presence, an infinitely wise friend!—H. C. G. Moule.

SUNDAY, 2nd. *The very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ! 1 Thessalonians 5. 23.*

Ought not each of us to rejoice with exceeding joy at the prospect? But it is as if the promise is too great, and so it is repeated and amplified. "May your spirit,"—the inmost part of our being, created for fellowship with God,—"and your soul," the seat of the life and all its powers,—"and body," through which sin entered, in which sin proved its power even unto death, but which has been redeemed in Christ: spirit, soul, and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. To prevent the possibility of any misconception, as if it is too great to be literally true, the words are added: "Faithful is he that calleth you, who will also do it."—Andrew Murray.

MONDAY, 3rd. *Be ye doers of the Word, and not hearers only, deceiving your own selves! James 1. 22.*

There can be no abiding power until we keep our conduct abreast of our profession. There must be something back of our profession, a consistent life. It is beautiful to hear one that is gifted in speech and powerful in prayer, but it is beautiful to see a life lived from Monday morning to Saturday night in the power of Christ.—J. Wilbur Chapman.

TUESDAY, 4th. *And again he entered into Capernaum after some days, and it was noised that he was in the house. Mark 2. 1.*

No matter how quietly Jesus enters, the neighbors will soon know it, and they will also get the blessing and benefit of it; for from a home where Christ abides there always go forth a fragrant influence and a loving, helpful ministry.—J. R. Miller.

WEDNESDAY, 5th. *Your Father knoweth what things ye have need of. Matthew 6. 8.*

I have seen a little child lift its tiny finger and point to an object which it desired to possess, and that outstretched finger has been prayer enough to avail with the loving mother. Ay, and there have been hours in the experience of all saints in which they could but point, or yearn, or glance, or groan, without uttering a word; and in such hours the heavens have often dropped upon them the most golden blessings!—Joseph Parker.

THURSDAY, 6th. *If ye be willing and obedient ye shall eat the good of the land! Isaiah 1. 19.*

All the laws of God's universe need obedience, not understanding, to unlock their power for us. Be obedient to the law, and you get its results. Maltbie D. Babcock.

FRIDAY, 7th. *And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint! 2 Samuel 15. 15.*

Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where he sees fit,
Ready to share the strain!

SATURDAY, 8th. *Time no longer. Revelation 10. 6.*

The history of time when time shall be no more will be one of the joys of heaven. To understand, to see the past as God sees it, to find the secret meaning of joys and sorrows, to note the moving of a dear, divine hand in nations as in individuals, to mark errors and the power of God over-ruling them, how that will cause us to sing Alleluias! But here and now we must be loyal to the righteousness of God.—Floyd W. Tomkins.

SUNDAY, 9th. *This is the confidence that we have in him that if we ask anything according to his will he heareth us. 1 John 5. 14.*

It is one thing to confess our faith in Christ. It is something more to repose our confidence in him. The problem is to make our faith in God personal and real.—F. B. Meyer.

MONDAY, 10th. *Cause me to hear thy lovingkindness in the morning! Psalm 143. 8.*

The day is not safely nor happily begun which is not begun with God. There is no music of the morning like his lovingkindness.—Newman Hall.

TUESDAY, 11th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

The great English statesman, William E. Gladstone, was known for the serenity of his spirit as well as the strength of his convictions. It is said that there hung on his bedroom wall a motto card displaying this verse.

WEDNESDAY, 12th. *I found trouble and sorrow; then called I upon the name of the Lord, O Lord, I beseech deliver my soul! Psalm 116. 3, 4.*

A man in sorrow is in general far nearer God than any man in joy. Gladness may make a man forget his thanksgiving; misery drives him to his prayers. —George Macdonald.

THURSDAY, 13th. *Giving all diligence, add to your faith virtue . . . ! 2 Peter 1. 5.*

Add to your faith,—not to yourself! This is where we make the mistake. We must not only enter by faith, but we must advance by faith every step of the way.—A. B. Simpson.

FRIDAY, 14th. *My help cometh from the Lord, which made heaven and earth. Psalm 121. 2.*

When he appoints for us trials he also appoints for us the means of escape. The path of duty, though it may seem arduous, is ever the path of safety. We can more easily maintain ourselves in the most difficult position, God being our helper, than in apparent security, relying on our own strength.—Francis Wayland.

SATURDAY, 15th. *He that is faithful in that which is least is faithful also in much. Luke 16. 10.*

How do we know when we are faithful and when not? So many duties press upon us. Often it seems impossible to do them all. Time and strength and courage fail us. While in such a strait, remember: "Do the next thing!" You have only one minute at a time in which to be faithful, and for that one minute there is only one duty. Do that duty as well as you can, and as God points it out to you; and then the next, and the next, and so on through life!—Amos R. Wells.

SUNDAY, 16th. *According as his divine power hath given unto us all things that pertain unto life and godliness. 2 Peter 1. 3.*

All that we need for time or eternity Christ has obtained for us. All that pertains to life and godliness the divine power hath already bestowed upon us in Christ. But it is the Spirit who reveals these things and communicates them unto us. It is he who leads us into these blessings, so that all we have in Christ in the way of provision becomes practically ours in the way of experience by the power of the Holy Ghost.—Evan H. Hopkins.

MONDAY, 17th. *When we were yet without strength in due time Christ died for the ungodly. Romans 5. 6.*

The measure of my sin, its length and breadth, its height and depth, is in the cross of Christ. The voice of God's judgment meets me there. There and there only can I hear what God saith of sin.—C. H. Spurgeon.

TUESDAY, 18th. *It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. Lamentations 3. 22, 23.*

Our God's compassions are so new because he never becomes accustomed to our need. His eye is never dulled by the commonplace. Therefore must I ask the Lord for the daily gift of discerning eyes, and with an always newly awakened interest may I reveal the compassions of the Lord!—J. H. Jowett.

WEDNESDAY, 19th. *Be silent unto the Lord, and let him mould thee! Psalm 37. 7 (Luther's translation).*

The silent seasons of life are not inoperative. The greatest things in our spiritual lives come out of our waiting hours, when all activity is suspended and the soul learns "to be silent unto God" while he shapes and moulds us for future activities and fruitful years.

THURSDAY, 20th. *The Lord my God will enlighten my darkness. Psalm 18. 28.*

Faith is truly a light in the soul, but it is a light which only shines upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow, and accordingly it guides us but a single step at a time.—Thomas Upham.

FRIDAY, 21st. *Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Phil. 1. 14.*

We who stand committed to Christ are under a spiritual obligation to maintain a clear and decisive loyalty, not only for our own sakes, but for the sake of those whom our steadfastness will strengthen, and whom our faultiness might confuse or discourage.—John A. Hutton.

SATURDAY, 22nd. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9. 23.*

Our wills surrendered to Christ's, even as his will was surrendered to the Father's; our self-pleasing daily foregone for his sake who pleased not himself; our ease surrendered day by day in order that we may endure hardness as good soldiers of Jesus Christ,—these are the crucial tests of discipleship!—A. J. Gordon.

SUNDAY, 23rd. *The things which are seen are temporal, but the things which are not seen are eternal. 2 Corinthians 4. 18.*

Our bodies are temples of the Holy Spirit. Our work has a lasting significance if rightly done. Even our trials when met with patience have to do with our eternal character. But the things eternal are also about us,—our true affections, our belief in Christ's presence, our spiritual aspirations, and our thoughts of God. At last they will assume their rightful place and we shall rejoice in the blessings which will be so real as we enter the life eternal.—Floyd W. Tomkins.

MONDAY, 24th. *His heart is fixed, trusting in the Lord. Psalm 112. 7.*

Essential to navigation is the compass. The needle, touched by the lodestone, ever points northward. O thou source of love, touch our hearts anew from day to day! Magnetize them with thyself, and make them true to thee! Help us to steer our ship by the constancy of love,—love imparted and sustained by thyself!—Newman Hall.

TUESDAY, 25th. *The joy of the Lord is your strength. Nehemiah 8. 10.*

There is no proof of the reality of God's love and the blessing he bestows, which men so soon feel the force of as when the joy of God overcomes all the trials of life. With a heart full of joy no work can weary and no burden can depress. God himself is strength and song. —Andrew Murray.

WEDNESDAY, 26th. *A merry heart*

maketh a cheerful countenance, but by sorrow of heart the spirit is broken. Proverbs 15. 13.

There are two doorkeepers to the house of prayer, and Sorrow is more alert to open than her grandson Joy.—George Macdonald.

THURSDAY, 27th. *Sin is the transgression of the law. 1 John 3. 4.*

Let us vigilantly resist all teachings that would chloroform the conscience! Let us prefer true terms to merely nice ones! Let us call sin by its right name, and let us tolerate no moral conjuring either with ourselves or with others!—J. H. Jowett.

FRIDAY, 28th. *Not slothful in business, fervent in spirit, serving the Lord. Romans 12. 11.*

Christianity is a life and not a thing. If it is in you as a well of living water springing up into everlasting life, then you simply cannot disassociate it from business! You may as well talk of disassociating the atmosphere from your lungs.—Joseph Parker.

SATURDAY, 29th. *Whoso trusteth in the Lord, happy is he! Proverbs 16. 20.*

All through the Bible runs this promise, but it is far easier to get a truth into a pithy epigram than to get it into our hearts and minds in such a way as to let it dominate our lives. To trust God perfectly as we know him in Jesus Christ is doubtless the all-inclusive condition of a joyful Christian life.—F. B. Meyer.

SUNDAY, 30th. *The camp of Dan . . . shall go hindmost with their standards. Numbers 2. 31.*

The camp of Dan brought up the rear when the armies of Israel were on the march. But what mattered their position, since they were as truly part of the host as were the foremost tribes? They followed the same fiery, cloudy pillar, they ate of the same manna, drank of the same spiritual rock, and journeyed to the same inheritance. Come, my heart, cheer up! Though last and least, it is thy privilege to be in the army, and to fare as they fare who lead the van. Some one must be hindmost in honor and esteem, some one must do menial work for Jesus, and why should not I?—C. H. Spurgeon.

MONDAY, 31st. *I caused the widow's heart to sing for joy. Job 29. 13.*

Let any man, taking his courage in both hands, go radiant and singing through this world of shadows, and he will bring a song on to a hundred lips that otherwise would have been silent as the grave! We are always impressing ourselves on those around us, and doing it most perhaps when we least dream of it.—George H. Morrison.

❖ BIBLE NOTES FOR DAILY DEVOTIONS—OCTOBER, 1932 ❖

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Saturday, 1st. Hosea 1 (omit 7, 8)

1. Hosea probably began his ministry shortly after Amos had closed in the year 750 B. C. It is generally conjectured that for some reason his prophetic work closed in the year 735 B. C., though it may have lasted for ten years more. Throughout, internal disorder and foreign warfare created one of the most confused periods in Israel's history. Amos, as we have seen, was the stern prophet of righteousness in a time of national glory, luxury, license and injustice. His message was mainly one of denunciation and warning as he saw Israel given over to idolatry and unrighteousness. Hosea, on the other hand, while no less stern against sin, is the prophet distinctly of the loving mercy of God.

2. In a strange and terrible manner Hosea learned to understand the heart of God in the midst of the darkest experience that can break the heart of a loyal man. After the birth of his first son he found that his wife was unfaithful. The second child, a daughter, was given in a father's grief and shame the symbolic name of "No mercy." But he must have forgiven his wife, for a third child was born, but this time the terrible truth was told in the name "Not my people." Then they were separated.

3. Brooding over this domestic tragedy Hosea had seen in it a parallel to the conduct of Israel toward Jehovah. God had claimed Israel as a husband claims his wife. He had married this people in the wilderness by a solemn covenant. He had given them all his protection and loyal devotion. And they had, age after age, proved horribly unfaithful. There in the homeland, his gift, they had gone to other altars and had defied the authority of his holy will.

O God, holy and merciful, reveal to our day the true glory of the Christian home! In Christ's name. Amen.

Sunday, 2nd. Hosea 3

1. Hosea was left desolate after the birth of the third child, whom he knew to be no child of his. Gomer, the wife of his undying love, left him and probably became a slave to another man. Hosea was pondering over the relation of Israel to Jehovah and communing with God on that depressing subject. Suddenly he saw a deep and astounding parallel between his position and that of Jehovah. Each had been a loyal husband, and each had been deceived, flouted, deserted. What was next to be done?

2. He heard the voice of the Lord in the depths of his soul saying: "Keep that love of yours! Let there be no limit to it! Take back your wife, Gomer!" So Hosea went and bought her as a slave, and brought her home again. Great was his love, his generosity, his humility. But while she was in his home it would require "many days" before they could be husband and wife again. She must prove that she had become truly penitent, and had forsaken all others, and would henceforth be only his.

3. Here, the prophet proclaims, is a picture of Jehovah's attitude toward his faithless people. He will not give them up entirely. He will not leave them enslaved to false gods and living in horrible immoral ways. He will call them still, "My people," and will finally deliver them. But there must be inevi-

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

SCHOOL OF

table years of distress and confusion. The home life even in the homeland will not be one of complete harmony and peace in "the latter days."

O Lord of infinite patience, fill our hearts with contrition that they may be filled with thy peace forever! Through Jesus Christ. Amen.

Monday, 3rd. Hosea 2. 8–13

1. The prophet spoke with a frankness which no preacher would attempt in a mixed congregation today. He pictures Israel as a faithless wife, like his own Gomer, with no sense of disgrace. The people that were married to Jehovah in the days of their innocence in the wilderness have now deserted their allegiance. They have adopted the ignorant superstitions of the heathen, who under the many names for local Baals or deities worshiped them as the givers of the harvests and guardians of their flocks. This has led to various forms of worship associated with immoral practices.

2. The first message is one of unmitigated punishment. A national disaster is impending. The blessings of a material order which they attributed to their miserable Baals will be abolished by that living Jehovah whom they have dishonored. Even those religious festivals (11) which had become associated with vile observances and practices, and which gave them so much satisfaction, will be made to disappear.

3. We must remember that the people to whom this message was addressed were under Jeroboam II living as Amos described them: a proud, victorious, luxurious, wealthy nation. But their prophets saw impending doom from inward strife and Assyrian slaughter. They saw in that tragedy the will of God, of that Jehovah who was pledged to them as they were to him in bonds as sacred as marriage vows.

Let us pray once more that "In God we trust" may be written not merely on a coin, but in the heart of the American people!

Tuesday, 4th. Hosea 2. 14–20 (omit 18)

1. Here is a vision of divine love which in later chapters of Hosea comes to fuller and ever fuller expression. It immediately follows the stern warning of an impending national catastrophe. Away there in the wilderness Israel will once more find herself alone with Jehovah, as in the days of Moses. Once more a wooing, a divine alluring, will be addressed to her heart, "as in the days of her youth, and as in the day when she came up out of the land of Egypt."

2. The prophet sees a regenerate Israel. No more will the people call upon their impotent idols. "On that day, the Eternal declares, she shall call me 'My husband,' no more 'My Baal.' I will betroth her to me forever" (Moffatt). But this remarriage is no mere formality. Past sin is not merely condoned; it is removed from the life of the people. "Yea, I will betroth her unto me with righteousness, with faithfulness and the knowledge of the Lord."

3. We must realize that while Hosea's pain over his wife's desertion suggested the idea of the pain of Jehovah over Israel's disloyalty, it was the vision of Jehovah's endless and loving patience that awoke to a new height of beauty Hosea's own love for Gomer. "All human grace is but the reflex of the divine. So St. Paul: Even as Christ forgave you, so also do ye!"

O thou who hast first loved us, grant us that spirit of thine that we may likewise love our fellow men! Amen.

Wednesday, 5th. Hosea 2. 18, 21–23

1. There are many passages of Scripture in which it is taught that when man receives the supreme blessing of reconciliation with God, nature herself will share in that glory. We have that grand outburst in Isaiah 11. 6–10, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As it is expressed in Job: "The very animals shall be your allies, and the wild beasts your friends" (Moffatt). So here the prophet Hosea pictures Jehovah so full of lovingkindness that he brings even the beasts and birds and creeping things into a covenant with Israel.

2. There is a kind of pun made upon the similarity of sound between Jezreel and Israel in verse 22. At Jezreel long ago a great crime was committed, when Jehu massacred the house of Ahab, and the valley of Jezreel was for ages "the classic battlefield of Israel." But the name can be interpreted as "God sows," and Hosea promises that God will once more restore Israel, sow his people once more in their holy land.

3. Finally the three names of Hosea's children are used as pledges of Jehovah's grace to a people that sinned and suffered and repented. Not only will they be sown again, but upon the "unpitied he will have divine mercy, and when he says once more, 'My people,' Israel will from a true heart cry out, 'My God.'"

O God, who hast reconciled the world unto thyself in Christ, hasten the great day when all men shall say, "Our Father!" In Christ's name. Amen.

Thursday, 6th. Hosea 4. 1–10

1. The larger portion of this book contains what seem to be notes or summaries of the teachings of Hosea. As we must always remember that the teachings of our Lord are only reported in brief form, and that each of the Gospels preserves them in a different order and often in different connections, so it must have been with the inspired prophets. Hosea must have said far more than is recorded. And we have no reason to believe that these paragraphs are given in the exact order in which they were first made public either in spoken address or in writing. Even of the individual prophet it must be true as it is said of them all in Hebrews 1. 1, "God spake unto the fathers by the prophets by divers portions and in divers manners."

2. The nation is in a corrupt period of its history. In the first paragraph we have a picture of extreme disorder. Murder is rife, dishonesty rules in business, vice infects society (2). Where is the root of all this national disease? Many causes might be assigned, such as economic depression, political upheaval, international strife. That is the way people account for similar conditions in our day. And of course these similar forces were at work in Israel as they are in America.

3. But the prophet goes to the real root when he says that they have "no knowledge of God (1), they have forgotten the law of their God." For this the priests are mainly responsible. They have become a selfish lot, making personal gain out of the corrupt practices of the people. The more sin the more sacrifices, and the more sacrifices the more graft for the priesthood.

O thou God of Israel and of America, implant the fear of thy holy law and the love of thyself deep in the hearts of our people! Through the sacrifice of Christ. Amen.

Friday, 7th. Hosea 4. 11–19

1. In spite of all their experience from

the days of Moses onward, in spite of the clear teaching of the law which they know to be the will of Jehovah, the covenant people have been unfaithful. They have retained the ancient worship at the foot of sacred trees, especially the oak and the terebinth and the poplar. There they have indulged in these vicious rites which have always been cultivated in connection with nature-worship.

2. Therefore Hosea continues his use of the marriage metaphor to express the relations of Jehovah and Israel. Israel has been a faithless wife, and the sexual orgies of heathen worship are a natural expression of their broken vows. How can the Eternal deal with them? Shall he let them alone to batten on their shame?

3. The relation of religion to natural appetites and to our communion with nature is a permanent problem. We must remember that if we treat nature as an end in itself—as if it were God,—the tendency is always toward a vicious life. We can only keep upright when we see in nature an act of the holy God, and our natural joys as straight, immediate, daily gifts from him.

Let us pray that all who lead in our esthetic experiences, poets and artists, may do so as interpreters of the personal God!

Saturday, 8th. Hosea 5. 1–7

1. This prophet, like all true messengers of God, fears not the face of man. He addresses the powerful priesthood, the king and his court with words of straight condemnation. The country is in trouble, and it is their fault. Corruption has penetrated the life of the people. Even the worship of Jehovah is soiled with foul associations. At certain centers the practices seem to be worse than elsewhere. At any rate, various places, far apart from each other, are named where the heathen infection has defiled the sanctuaries of Jehovah.

2. What is this that has happened to the covenant people, the race that is pledged to know only Jehovah as their Lord and to render to him the adoration of grateful and faithful hearts? It is a "harlot spirit" that has taken possession of Israel, and even of Judah also; a spirit that rebels against the severe prescriptions of a holy God and thrills to all lawless allurings.

3. "Strange children," that is, a generation, is growing up that has gone wild and disowned God. The National Association for the Prevention of Tuberculosis has just reported in London, England, that this fell disease has taken heavy toll in the last 30 years (a generation!), principally among single young women. Late hours, cinemas and cigarettes (perhaps instead of food), and search for excitement by young people are named as chief contributory causes. Is it not true even today that an irreligious generation must suffer the penalty of evil-doing?

O Lord of all life, grant unto the next generation of America a rebirth of faith and noble life! In Christ. Amen.

Sunday, 9th. Hosea 5. 8–14

1. This was written in that period of political disorder when between the death of Jeroboam in 745 B. C. and the conquest by Assyria in 734 B. C. no less than five kings reigned over Israel. The "spacious days" of Jeroboam were at an end. Internal strife, regicide after regicide, stupid foreign policy, religious darkness and social crime made the doom of Samaria certain. It is perhaps toward the end of this period that the voice, the warning voice of the great prophet of divine love, rings out. Across the land, in every corner, ring out the wild alarums of war. Shout even to little Benjamin his own battle-cry, "After thee, Benjamin!"

2. As the priests have been denounced above for leading the people into heathen worship, the rulers of the state are now denounced for a vain foreign policy. Both Ephraim and Judah sought salvation through dependence upon Assyria, instead of through faith in the wisdom and might of the Lord Jehovah. Like Amos (5. 5, 6), Hosea announces that God may turn against them. "Even your King Jareb can't help you if I, even I, become to you as a devouring lion!"

3. Do we of the Christian faith really believe that today God rules the governments of the world? Do we know the principles of that government? Do we in our political discussions and our votes seek to act upon his principles? Does America see her position in the world today as involving a mission from God?

O God of all ages, have mercy upon our generation, deliver us from unbelief, and direct our rulers in the ways of thy law and the spirit of Christ! In his name. Amen.

Monday, 10th. Hosea 5. 15 to 6. 3

1. The prophet dramatizes in this paragraph. He hears Jehovah resolving to forsake his faithless people. "I am going my way, I am returning to my own place until they feel their guilt and seek my face" (G. A. Smith's translation). To be sure, the separation will be only for a time, for as soon as they are in distress the people will hurry back to seek his help. There is an ironical comment on human nature in this suggestion. How selfish and cowardly is that kind of person who is unfaithful to his Master and yet flies to the Master as soon as trouble comes!

2. Some scholars believe that the first three verses of chapter 6 are really a sacred song which was used in the worship of Jehovah. It may have been composed in sincerity, and no doubt some pious souls were left in Samaria who would use the words with true devotion of spirit. But the quotation is used as if it were one of those facile utterances which have the form of godliness, but have not sprung from a consecrated will, and do not carry conviction with them either to a prophet of insight or to God who knows the heart.

3. Are we prepared to have our spiritual life measured by the hymns we sing in church? Think of the millions who next Sunday will sing the most glorious songs of passionate devotion to Christ, of faith in his cross, of gratitude for the Father's love, of prayer for the descent of the Holy Spirit into their hearts! How does all that sound to all-seeing and all-knowing God?

O God, grant that our public hymns and prayers may be sung and said by thy people throughout the world in utter sincerity! In the name of Christ the truth. Amen.

Tuesday, 11th. Hosea 6. 4 to 7. 2

1. There is no grief like that of God over a disloyal people, over shallow hearts, over men and women who will not take life seriously, who will not deal honorably and sincerely with their supreme responsibilities. The prophet (as it were) overhears the grief of Jehovah: "But Ephraim, what can I do with you? Judah, what can I do with you? This love of yours is like a morning cloud, like dew that soon will disappear" (Moffatt). "As soon as we seek him we shall find him," they have said in their hearts, but lo, he is per-

haps one who cannot be found so easily as that; and not at all, for ever, by the vain and presumptuous who indulge in sin with a sense of security!

2. Hosea quotes once more that saying which prophet after prophet uses in one form or another from the days of Samuel down to those of our Lord himself. It is love and loyalty and true knowledge of God that alone have value for him. Sacrifices, whether of song or of animals, have no meaning when they spring from routine or fashion or shallow notions of God's will and spirit.

3. The prophet, still speaking for God himself, actually names the chief censors of all this hideous sinfulness. The seats of power at Gilead and Shechem and Samaria, Israel as a whole, even Judah, have all become defiled. Now as then it is true that the character of a nation is determined largely by the spirit and habits of its largest cities. Where life is concentrated sin and goodness become most powerful, and spread from thence to all corners of the land.

We beseech thee, O Lord, to save our great cities, that where power is centered goodness may prevail, and the whole land be purified. In Christ's name. Amen.

Wednesday, 12th. Hosea 7. 3–12

1. Says George Adam Smith: "An obscure passage upon obscure events; yet so lurid with the passion that fevered people in the flagrant years 743–735 B. C. that we can make out the kind of crimes described. A king surrounded by loose and unscrupulous nobles; adultery, drunkenness, conspiracies, assassinations; every man striking for himself; none appealing to God."

2. Something had happened to Israel like that which happened to the United States through and after the Great Slaughter of 1914–1918. For long it had lived in a kind of political isolation and economic self-sufficiency. All of a sudden it is caught into relations with other governments and peoples for which its own people had no experience and its rulers no training. But Ephraim might have won respect and exercised power if her own life had not grown corrupt, if that religious faith which was her strange and glorious distinction had not been dishonored and defiled.

3. Hosea deals in successive paragraphs with this situation. Like all luxurious and corrupt society, Ephraim can't believe that doom is upon her. She is filled with complacency even when clouds of storm are in her political sky. Hosea says she is like a cake or scone not turned. "How better describe a people half-fed, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?"

We pray, O God of our fathers, that our land be delivered from such a state of weakness and dishonor as Ephraim fell into! For thy name's sake. Amen.

Thursday, 13th. Hosea 7. 13 to 8. 3

1. When we remember how many copies were made of those ancient sermons by hand over many hundreds of years we need not wonder that the real text as in chapters 7 and 8, is at times quite irrecoverable. But the main teaching of the great prophet stands out even here quite clearly. It has been pointed out that in the prophecies of Hosea as they are now arranged there are three successive figures to represent the relations of Israel to Jehovah. There are the relations of husband and wife, those of two parties to a covenant or contract, and finally those of father and son. In the central difficult chapters it is the second of these, the idea of the covenant, which controls the argument.

2. Amid social disorder and political humiliation Israel does not respect her ancient covenant with Jehovah. The sacred compact has been broken (8. 3), and the result is seen in their national weakness. Old age has crept on them unawares (7. 9), and they act like a brainless dove (7. 11). King after king appears and disappears. Lawless habits have crept from religion into statecraft and into the whole morale of the people.

3. It is a dismal picture. It is a dark message, and one which any prophet must deliver at his peril. For Hosea knows that divine help depends on divine pardon, and divine pardon depends on human penitence. If the people have lost their wits in days of prosperity, how can they recover them in days of depression? It is in vain to cry out, "My God, we know him" (8. 2), if they are only howling because they are in trouble (7. 14), and not from a sincere heart.

Grant us, O Lord of mercy, that our cry of "Lord, Lord!" may not meet the terrible answer, "I never knew you"! In Christ's name. Amen.

Friday, 14th. Hosea 8. 4–14

1. Since the death of their great king Jeroboam II Israel had lapsed, as we have seen, into political disorder. "Every man who rose to eminence in Israel rose not in the nation, but only in the fevered and transient impulse of some faction; and through the broken years one party monarch was lifted after another to the brief tenancy of a blood-stained throne. They were not from God, these monarchs, but man-made, and sooner or later man-murdered."

2. And that is not the worst of it. The root of this whole miserable growth of political disease is by Hosea found in their man-made gods. "King after king, idol after idol." How can this calf which Samaria worships take the place in their faith and devotion of the living God, Jehovah of the ancient covenant? Do they really not see that a thing made by men's hands cannot possibly be the object of such worship as Jehovah demands, or the source of such national strength as Jehovah alone can bestow?

3. They have attempted to save themselves by currying favor with Assyria instead of standing calm and strong and unique upon their ancient covenant with that Jehovah who can use even Assyria and Egypt for his own ends. And alas, he will have to use them as sharp instruments for the punishment of Ephraim! Perhaps they may be in bondage in Egypt once more (13)!

Grant, O Lord, that thy church may not be allured to false idols, but depend only on thee the covenant God! Through Jesus Christ. Amen.

Saturday, 15th. Hosea 9. 1–7a

1. The prophet has a tender heart, as we have seen in the story of his domestic life. Tender, and at the same time loyal and strong. As he, with that personal quality, looks upon Israel we know that he utters the stern truth with grief, and regards the hard heart of Ephraim with dismay. They are reaping a whirlwind in their own disordered life. But the worst is to come: and that is, to be conquered and exiled. That is what he prophesies as Ephraim's doom for Ephraim's infidelity to her covenant God.

2. He foresees and foretells the day when either in fierce Assyria or in lordly ancient Egypt the people of Jehovah will be (as it were) buried out of sight. Then how will they worship Jehovah? No temple of their own, no feast days when they can shout for joy and pre-

sent clean sacrifices on the altars of that Jehovah whom in their own land they had despised and dishonored.

3. We may wonder how Israel could fail to see and feel the truth and be afraid of the doom contained in such teaching. This prophet was a statesman, and saw with a vision purified by the spirit of Jehovah. But the rulers and the people were blind and deaf, sunk in that kind of self-indulgent life which is at once the fruit of sin and the pledge of its continuance.

Deliver thy people, O Lord, from all danger of the seared conscience, the deaf ear, the blind eye, when thy gospel is proclaimed! In Christ's name. Amen.

Sunday, 16th. Hosea 9. 7b–9

1. There are many varied interpretations of this difficult passage, the text of which is in confusion. It is best perhaps to use here Moffatt's translation: "Israel . . . clamors, 'A prophet is a crazy fool, a man inspired is a man insane': such is the pitch of your iniquity, the pitch of your hostility." This reminds us that our Lord himself had to encounter the suggestion that he was out of his mind, an accusation which caused his family much anxiety (Mark 3. 21, 31–34) and led him to utter some of his sternest warnings (Mark 3. 22–29).

2. Hosea also comes back upon the authorities and the people of his day with stern reproof in the name of God. It is their ingrained sin, their hatred of the truth which the prophet utters, that have led them to attempt relief of their consciences by calling him mad. As a matter of fact, "the prophet is God's watchman, placed over Ephraim, and yet his paths are snared; within the Temple of his God men are hostile to him" (Moffatt). He can only go back to a black story in the early history of Israel, the story of horror upon horror at Gibeah from foulest vice to internecine civil war, to find a parallel to the condition of his own day (9).

3. Was it not in the Temple of a later day that Jesus met the sternest and the final "pitch of hostility" to his message and to his claims as the supreme messenger of God? There are always three kinds of madmen: the really insane, the people who are so good that society thinks them daft, and the vicious who can see goodness staring them in the face, and deny its quality.

O Lord of the true life, grant us clear vision of thy holiness that our minds may be radiant! Through Christ himself. Amen.

Monday, 17th. Hosea 9. 10–17

1. Hosea, so far as we know, was the first of the prophets to go back habitually to the past history of Israel and draw from it impressive lessons for his own day. "This fact," says Harper, "is one of the most significant in connection with Hosea's career; and in the influence thus exerted he proved himself perhaps the greatest of Israel's prophets." Thus in verse 10, and still more fully in later chapters, he goes back to the beginning of their history. There, as told in Numbers 25. 1–3, he sees the same foul spirit at work as now he sees in the practice of heathen rites and immoralities at Samaria and Gilgal.

2. Always, at Baal-peor or at Gilgal, the same sin bears the same fruit. Says George Adam Smith: "I am unaware of any earlier moralist in any literature who traced the effects of national licentiousness in a diminishing population, or who exposed the persistent delusion of libertine men that they may themselves resort to vice, yet keep their womankind chaste." He illustrates this tremendous law of nature and therefore of God from history: "The great families worn out by indulgence; the homes broken up by infidelities; the tainting of the blood of a new generation by the poisonous practices of the old,"—and so on.

3. Hosea describes this law of nature which blasts the life of unbelief, hypocrisy and lust with death as the will of God. Only cowards shirk that fact, and only paralysis awaits the religion of those who will not see in the processes of nature the revelation of the holy will of God.

O Lord, we beseech thee to arouse in our generation a universal fear of those sins that infect the sources of life and hide thy face from the vision of our hearts! In Christ. Amen.

Tuesday, 18th. Hosea 10. 1–8

1. Israel has become rich as a luxuriant vine. Agriculture has laid the foundations of her prosperity. But alas, she accounted for her wealth not by the power and friendship of Jehovah, but by the local Baals of heathen worship! To them altars were erected. In the sacred pillars the resources of art were lavished. The people preferred the loose delights of pagan rites to the severe moral standards which the sincere worship of Jehovah both required and yet turned into sources of a superior joy.

2. The text of verse 3 is quite uncertain. Moffatt translates it:

"They may say at this day, 'But have we not a king?' Ah, if men have no reverence for the Eternal, what is the good of a king?"

The words evidently rise out of that period of political confusion when one futile king after another had his short shrift, and passed from the troubled scene. It is a constant fact in national experience that irreligion, moral corruption and political disorder, even when business is going well, produce disaster and dismay.

3. This is the result which is prophesied if they persist in their disloyalty. The calf of Beth-aven (Bethel), their favorite god, which they prefer to Jehovah, shall be itself deported to Assyria, and their wretched priestlings left groveling in shame. The present king of Samaria will soon drift off like flotsam on the river waves. The doom of this passionate life is sure and near.

Almighty and eternal, who rulest all the nations, grant that in all lands thy rule may be established, and that human lives may be ordered under thy law! Through Jesus Christ. Amen.

Wednesday, 19th. Hosea 10. 9–15

1. Another illustration is drawn by the prophet from that agricultural life which was at once the source of wealth and of dire temptation. The animal which according to the law of Deuteronomy 25. 4 (see 1 Corinthians 9. 9) must be unmuzzled while working on the threshing floor and allowed to get some food for its labor, may enjoy that work better than the hard job of ploughing and harrowing. The people of Jehovah are likewise enjoying the harvest time of luxury. But let them remember that there is no respite from the task of sowing righteousness!

2. They have been allowing the field of their national life to go to fallow. "It is time to seek Jehovah, till he come and shower salvation upon you," as Moffatt has it in verse 12. "Sow justice for yourselves, and reap a harvest of God's love!" There is disaster ahead for a recalcitrant race, for people who have ploughed wickedness. The alternative destinies are linked with alternative behavior. Ploughing and sowing sin means a harvest of doom. Ploughing

and sowing loyal love between man and God and between man and man means the reaping of national glory.

3. What Israel needs, in fact, is repentance. But "repentance is no mere turning. It is a deep and an ethical process, the breaking up of fallow ground, the labor and long expectation of the sower, the seeking and waiting for Jehovah till himself send the rain . . . A repentance so thorough as this cannot but result in the most clear and steadfast manner of life."

O thou who art Lord of our nation, grant us insight into wrong policies and customs, and devotion to thy holy will! In Christ's name. Amen.

Thursday, 20th. Hosea 11. 1–6

1. George Adam Smith concludes a brilliant paragraph on this passage thus:

"It must ever remain the supreme romance of history that the true son of God, bearer of his love and righteousness to all mankind, should be found not only outside this powerful trinity (Egypt, Assyria, Phoenicia), but in the puny and despised captive of one of them (Israel), in a people, not a country, that was without a history, and if appearances be true was as yet devoid of even the rudiments of civilization, a child people and a slave."

2. In the passage before us Hosea rises to a height seldom reached in Israel and never reached outside of Israel's history before the coming of our Lord Jesus Christ. He speaks for Jehovah. He recalls that ancient day when he delivered that crushed people from that cruel bondage, that day when Moses heard the first thrilling message of a divine love. "Thou shall say unto Pharaoh, Thus saith Jehovah, Israel is my son, my firstborn: and I have said unto thee, Let my son go!"

3. There is no doubt that this was the source of the history of Israel, the source of her religion, and the true cause of her unique place in the history of man's relations with God. That God loved Israel and called Israel unto his service for the world's sake is one of the foundations of Christianity. For out of the sonship of Israel came, in the fulness of the times, the message that the Son of God has become incarnate.

We praise thee, O Lord God, for the wisdom and grace and power manifest in the call of Israel to be the bearer of thy gospel to all men! Through Christ our Lord. Amen.

Friday, 21st. Hosea 11. 7–11

1. Alas, the prophet who would speak the whole truth must recall that the people whom God had chosen proved to be unworthy! Tenderly as well as mightily had Jehovah dealt with them, drawing them with cords of love, as a humane driver of cattle would lead them up a steep hill and ease the burning yoke upon their necks, so far as he could. But how early had they begun what they were still doing, turning their backs upon the calls of their prophets and actually preferring the worship of Baals and mere "graven images" to him, Jehovah, the father of Israel! They "consecrated themselves to shame" (9. 10).

2. Over against the stern determination that announces an inevitable doom we hear the prophet suddenly cry out in the language of verse 8, which refers to historical events whose records have disappeared altogether. It is as if he overheard the grief of the eternal heart: "My heart recoils, all my compassion kindles" (Moffatt).

3. And in a moment of supreme inspiration Hosea pours out a statement of unsurpassed meaning and glory: "I will not execute my anger fierce, to ruin Ephraim again, for I am God, not man" (9, Moffatt).

Let us be sure that verse 10 has somehow been misplaced, and could not originally have been made to follow the sublimity of verse 9.

It is only in Christ that we see the daring language of Hosea justified as having its origin in the mind of God. For Christ is God manifest in the human world, and he has proved that in and for mankind God would reveal in actual deed that his grace surpasses the utmost dreams of men.

Almighty and all-loving God, we humble ourselves before the glory of thy patience and thine endless love in Christ! Amen.

Saturday, 22nd. Hosea 11. 12 to 12. 6

1. Chapter 12 is admitted by all to be a difficult one, and contains perhaps additions made by some editor who tried to explain or comment on the real words of Hosea. There is one idea which runs through the whole chapter and could only have come from a man who had brooded deeply over the history of the people of God. He sees a parallel between the story of Jacob and the character of his descendants down to Hosea's own day.

2. Was not Jacob favored of God in the vision at Bethel? So has Israel been favored. Did he not wrestle with the Lord and win his approval? So must Israel wrestle with the same Lord that he may receive like mercy. For as Jacob was a supplanter from his birth, as it were a cheat by nature and God alone could change him, so Israel must now likewise abandon this long habit of infidelity to his covenant with God and seek mercy.

3. The prophet is thus stern because in his day, in the midst of so much open and undeniable sin, Israel has also turned with the helplessness of a guilty conscience to Egypt and to Assyria alternately, or even at the same time. This desperate reaching in every direction after human aid is politically futile and enough to make any prophet despair who knows that Jehovah is a father of love and also of a holy integrity.

O Lord, grant that our land may be the home of a loyal faith in thy righteousness and thy grace! Through Jesus Christ. Amen.

Sunday, 23rd. Hosea 12. 7–14

1. It must have cost the heart of Hosea much agony to utter the terrible words of these verses as one who was appointed to speak for God. Has he not uttered the words of tenderest and most patient love in his picture of Ephraim as a child in the arms of his Father-God (11. 1.)? Has he not seen deep into the patience and limitless generosity of God in the parable of his own love for his dear, erring wife? What does it mean to his own feelings that he is now compelled by years of fruitless labor to see that Ephraim will not repent, and that the mere onward, irresistible drive of history must bring on an irremediable crisis?

2. These are questions which often arise as we read the great messages of the greatest of the prophets of Israel and of the whole world. When he calls his own country by the opprobrious name "Canaan" (see margin to verse 7), he banishes hope from his own heart. What can he do but utter in broken words—which have been rendered still more obscure by changes in the original text—his confidence that obstinate sin must at least meet with divine wrath?

3. As we have seen reason to observe before, there is no great prophet of hope in the Old Testament, no great apostle

of love in the New, who does not see and in unmistakable words insist that the human will may become so ingrained with evil that only doom can fall upon it. And he who is more than a prophet is no less clear that the Father, whose patient and generous love is beyond all measurement, cannot regard with indifference or complacency the final identification of a free and responsible spirit with evil itself.

Have mercy upon us, we beseech thee, O God of love, O sufferer of Calvary, and prevent us by thy grace from final revolt against thy will! Amen.

Monday, 24th. Hosea 13. 1–3

1. Hosea's career as prophet of Jehovah and Israel's history as the people of Jehovah are coming to an end together. With more force, directness, passion, entreaty than ever this great messenger of God speaks to the conscience of the people whom Jehovah had loved from of old, and whom he, Hosea, loved with such deep devotion even in the presence of their supreme sin. Once more,—and we must not get tired of the reiteration,—he attacks the portentous choice which Ephraim had been making for long, and which now was reaching that climax beyond which no light of hope could shine.

2. He reminds them of the generations when Ephraim was the greatest of the tribes of Israel. A veritable prince he was, before whom even foreign foes trembled. What an opportunity was given to him of permanent supremacy! But the glorious prospect has been thrown away. For in those days of choice he decided for Baal, instead of Jehovah. Instead of the majestic conception of one Lord of all the land, they had worshiped many "lordlings" at many altars.

3. Gods made of metal! Idols in human form! And even manufactured calves to be kissed by priests! What a religion! What lowering of the idea of deity! What coarseness of ritual! Can Hosea succeed now so late in the day in making them ashamed of their fatal choice?

Let us remember that we are every day even in little decisions taking sides for or against the will of God and the Spirit of Christ! Amen.

Tuesday, 25th. Hosea 13. 4–11

1. We hear Hosea once more speaking as if he were conscious of being the mouthpiece of the Lord. And once more with that repetition of a great message which is needed to drive it home to hard hearts and resistant wills, he recalls the people to the story of their origin. As a matter of fact, no other people, not even mighty Assyria, nor these Canaanites who had seduced them from Jehovah, could tell a story of their origin such as Israel carried ever in her memory, however far she had fallen.

2. That same old glorious story which their children heard from earliest years in every true home in Israel, which was celebrated in song and recalled in solemn ritual. How is it that they could dishonor that unparalleled national treasure? Surely no mere conquest in war, no heaped-up treasures of precious store, could be equal in pride and glory to this memory, this faith in the savior from Egypt, this shepherd of the desert wanderings, this covenant Lord of their destiny?

3. Back Hosea comes to the facts before him. "So that I must be to them like a lion, like a leopard on the way I must leap" (G. A. Smith's translation). Are there also necessities which even God accepts? Is it necessary that he should punish sin?

O thou in whose mysterious being all worlds, all laws, all necessities have their origin, we bow in humble awe before thee, who art past our searching out! Amen.

Wednesday, 26th. Hosea 13. 12–16

1. In the preceding verses the prophet has made obvious reference to the rapid succession of kings in those terrible years in which he was living. Unworthy kings are replaced by unworthy kings, and yet the true king of kings is ignored, except when he is insulted at his own altars and dishonored by a nation that exercises no living faith in his living power.

2. The king they have at present (probably Menahem) has stripped the treasury of all its precious stores in order to pay the price of peace or protection to Assyria. This is the result of loss of faith in Jehovah and loss of submission to his righteous will. The prospect is dark indeed, for the utmost horrors of war will be wreaked even by Assyria ("a wind from the East") upon the citizens of Samaria, even upon her women and children (15, 16).

3. Perhaps we can do no better than quote Moffatt's translation of verse 14:

"Am I to save them from Death-land? Am I to rescue them from death? Nay, come, death, with your plagues! Come, Death-land, with your pestilence! I have no thought of relenting."

Another form of this passage is used by St. Paul in the great climax of 1 Corinthians 15. 54, 56.

And with him we heirs of death exclaim: Thanks be to God who giveth us the victory through our Lord Jesus Christ! Amen.

Thursday, 27th. Hosea 14. 1–3

1. It is strange to read this glorious call to repentance and promise of divine grace after the stern words of doom in the preceding chapter. We may not be wrong in even supposing that it was delivered earlier than chapter 13, though it is now arranged so that the message of Hosea shall end, not in unrelieved gloom before an imminent national ruin, but in words of thrilling and boundless hope.

2. But hope for an evangelical preacher is never preached without the call to repentance. The grace of God is not a mere mechanism which ignores the freedom of the human spirit. Nor is it mere magic which ignores the dignity of reason. And Hosea contrasts it definitely with popular faith in Temple ritual and sacrificial ceremonies. "Use words when you come back to Jehovah" is his cry. Words are the channels through which spirit meets with spirit and mind deals with mind. "Use words and tell Jehovah that you have no faith in the might of Assyria or Egyptian cavalry, but only in Jehovah!"

3. G. A. Smith here reminds us how at other times men have been recalled from dead trust in formal ceremonies to that living faith which can only be expressed in words of sincerity, producing lives of obedience. So did the Reformers "take words," and there came forthwith, "as though it were birds in springtime, a great burst of hymns and prayers, with the clear notes of the gospel in the common tongue."

O thou who art present where the faithful are gathered, hear the praise and prayers of sincere hearts, according to thy promise in Christ Jesus! In his name. Amen.

Friday, 28th. Hosea 14. 4–8

1. Gloriously does the book end with

a picture of divine love winning human penitence, trust and surrender. Their backsliding has become a disease: Jehovah will heal it. Their sin has become a great and unpayable debt; but Jehovah will love them with a love that cancels all debts. It is the confessed bankrupt whom God is able to save, him only in his humility and as he casts himself upon the inscrutable mercy of God. "I will love them freely": even Paul said nothing greater than that, except to name Christ, the bearer of that love.

2. The royal fulness of the love of God for Israel is set forth in imagery that must surely have stirred some susceptible hearts in Hosea's own audience as they have moved myriads of souls since then. The paragraph gathers its images of beauty and life from the southern part of Lebanon where Mount Hermon "casts its spell of power, its lavish promise of life" over a wide territory. The dew, the unwithering firs, the streams from snow-clad summit, the rich fruitage that Lebanon bestows, are like the love, the holy cleansing, which Jehovah will give to a repentant Ephraim.

3. What, then, has Ephraim to do with the low iniquities of idol worship? Surely he has learned that no fruit of national good can come from any source except that Jehovah God who of old pledged himself as lord and guardian of the people of his love!

Almighty and ever-merciful God, open by thy Spirit the hearts of all men to the call of thy love in Christ! In his name. Amen.

Saturday, 29th. Hosea 14. 9

1. This verse is evidently a comment upon the effect which the divinely inspired prophecies of Hosea should produce upon prudent minds and responsive hearts. And we may well briefly remind ourselves of some of the main features of that great prophet's messages, for as we have seen they are of universal and permanent significance. While dealing with a national situation in a certain age, the sins which he confronts and denounces are the sins under other forms of every age; and the revelation of divine grace which is the chief glory of Hosea is one to which the human heart everywhere, forever, must respond.

2. He calls Israel to "know the Lord." The name of Jehovah is indeed a kind of banner under which and for which they will fight. But except as a mere symbol, like a national flag, do they really know him? Does his name convey to them a wealth of meaning which is the joy of their hearts and the throne at which their souls bow in thrilling adoration? Failing of knowledge, their only resource must be a true and sincere penitence. It is in our regrets honestly cherished that the beginning of knowledge is to be found. And knowledge of him awakes our regrets, as Hosea taught.

3. And repentance is ever the result of a double revelation and a double conviction. As men believe that penalty is right and for unrepented sin inevitable, and as they also believe that love is supreme, personal and redemptive, their hearts can be moved and their wills energized to desire and to walk in the ways of God.

We, to whom the gospel of Christ has come, must praise him for the foregleams of his glory that shine by his gift in Hosea's soul!

Sunday, 30th. Psalm 130. 1–4

1. This also is described as a song of ascents. As the pilgrims mounted the steep way to Jerusalem, and at Jerusalem the climb to Mount Zion, they felt their courage rising, their faith becoming more joyous with every upward step. It may be that the first verse refers to the idea that earth is ever so far below that heaven where Jehovah is enthroned. But there can be no doubt that the psalmist is pouring out for Israel the sense of sin, of danger, of need for divine help. From those depths this cry goes up.

2. There is a movement of thought in the first two verses which is typical of much true spiritual experience. The beseeching cry for help passes into a kind of argument between the soul and the listening Lord, an argument brief but passionate. We confront the "terror of the Lord," the severity which even Hosea, the prophet of divine love, was compelled by Ephraim's persistent guilt to describe over and over again in terrible words. Who indeed can stand if he is face to face with the holy will which he knows he has basely traduced?

3. The psalmist would collapse were it not for the assurance that with God there is a perpetual spirit of forgiveness. It is in this perception that dread becomes a reverential trust. "That thou mayest be feared" means that when men really see the mercy of God they will become not presumptuous, but deeply and humbly confident. That, for us Christians, is the message and effect of the cross. The gospel is the fountain-head of the true "fear of the Lord."

Humble us, we beseech thee, with the vision of thy atoning love, that our hearts may be pure! In Christ's name. Amen.

Monday, 31st. Psalm 130. 5–8

1. The soul of Israel is watching as in the darkness of night, longing for the dawn. How the men on the tower, when enemies are in the land, listen for threatening sounds, ready to give the alarm! How they yearn for the first streaks of dawn that a new day's light may make their danger clear, or their opportunity of deliverance! Better the open truth than this haunting dread in the night watches! It is an image used with pathetic effect in Isaiah 21. 11 of Edom (Dumah) beleagured on her mountain fastness and told that not merely the morning dawns but another dark night is ahead.

2. Not so does the psalmist sing. More than any longing watchman in human warfare does the soul yearn for the brighter morning of the favor of God. And greater is the joy with which he assures himself, and Israel for whom he made this rhapsody, that supreme hope may be had in the supreme One. He is Lord of mercy as of might. He has given his word (5), and that is an impregnable watchtower and tower of defence.

3. It is, as we see in a Hosea, a marvelous height of spiritual experience to which the Holy Spirit has raised the saints and true leaders of Israel. That the Eternal is holy is a sublime message, but it may crush the soul. That the Eternal has a heart of real loving kindness, is able to deliver his people not merely from penalty but from hateful sin itself, this is the highest of all highest visions and fountains of confidence.

Thy love, O Lord, exceeds all our search, but thou hast made it visible to us all in Christ, and in the price of our deliverance from sin! Amen.

God and one man, said Dr. Charles H. Parkhurst, could make any other religion, but it requires God and two men to make Christianity.

OUR BOOK TABLE

CHRISTIAN BOOKS BUILD CHRISTIAN CHARACTER

Christian Faith in the World Today

Christianity has been in the habit of doing impossible things. The whole of church history since the time when obscure evangelists inaugurated a missionary movement which in three centuries conquered the Roman empire has been a record of crises met in a new way by old forces, so, in a world of ceaseless change, perpetuating a religious hope for mankind. In a book to whose preparation leaders of religious thought at the present time have contributed wise advice and criticism Dr. Rufus M. Jones, a virile thinker and clear writer, learned yet lively, treats of the obstacles and hindrances that confront Christian faith in the world today, pointing out that the situation in which the world now finds itself "cannot be remedied by a spray of rose water." A new type of "cure of souls" he thinks is needed, which will deeper search the depths (psychologically interpretable, in part at least,) of human beings.

The spiritual foundations of faith in a new age are re-examined, the bankruptcy of the old materialism being shown and the so-called revolt on the part of young people countered by claiming that science undermines nothing but conclusions that have been built on primitive superstitions and mythologies. Only dead husks and outer shells are being shaken off.

Dr. Rufus M. Jones

The attitude of revolt, Dr. Jones declares, is a temporary state of mind, maintained only for brief periods of impulse or temper. "We can no more reject the intellectual legacy of the past than we can reject the hereditary transmissions in our bodies. . . . The past has made us before we begin to make ourselves." Eddington is quoted as saying that "responsibility for truth is a typical manifestation of our spiritual nature." The author adds the thought that our moral imperatives "are no less inevitable and no less absolute than our logical or our mathematical certainties."

Helpful chapters are added on the Testimony of Human Experience, the Heart of Christianity, the Nature and the Mission of the Church, and A New Emphasis in Education: this last including the production of wholes out of units, culture of the imagination, discipline and depth, and attention to ultimate issues. The Epilogue gathers up the argument of the book in the noble quoted sentiment:

"We want to add not more years to life, but more life to years."—Charles A. S. Dwight.

A Preface to Christian Faith in a New Age, by Rufus M. Jones. Macmillan Co., New York. 206 pages. $2.

Lutheran Theology

The Lutheran church occupies so large a place in the religious world, and notably so in America, that an understanding of her theological beliefs is incumbent upon all. Her doctrines are set forth in a new book by Dr. Joseph Stump, president of Northwestern Lutheran Theological Seminary, Minneapolis, on the basis of the Bible and in consonance with her Confessions.

An Introduction of 27 pages clears the way for the subject proper by discussing such matters as religion, Christianity, Romanism and Protestantism, theology, revelation, the Scriptures, creeds and confessions. Dogmatics is defined as the systematic and scientific presentation of the doctrines of Christianity, that is, it deals with Christian doctrines as a whole and connects them in logical order.

As presented in this volume dogmatics has four parts:

God, Man, and Alienation through Sin;
Reconciliation and Redemption by Jesus Christ;
The Work of the Holy Spirit;
Last Things, or the Consummation of Redemption.

It would not be profitable to try to analyze here Lutheran beliefs in detail, or even those points where they differ from other Protestant tenets. Suffice it to say that Dr. Stump has written in non-technical language, and no reader need miss his meaning. Indeed, any layman might read the book with interest as he sees the faith of a Christian built up step by step.

The Christian Faith: A System of Christian Dogmatics, by Joseph Stump. Macmillan Co., New York. 463 pages. $4.

Moral Progress—A Living Issue

A new book on this subject bears the impress of strong conviction. Moral progress, the author holds, is a spiritual reality involving sooner or later the fate of all other progress. When the moral law is violated the unpitying consequences react on human welfare and happiness. The philosophy of the book is moral progress through personality, divine and human. God is the source of regenerating social force through the potential spiritual energy of man. Christ is the embodiment of the moral law, and any other way than his, which is always a narrow one, is not the way of progress.

The thesis is developed in five parts. Divine and human agencies in moral progress include religion, the church, ideal leadership. Civilization's need and challenge introduce spiritual and visible obstacles such as selfishness,

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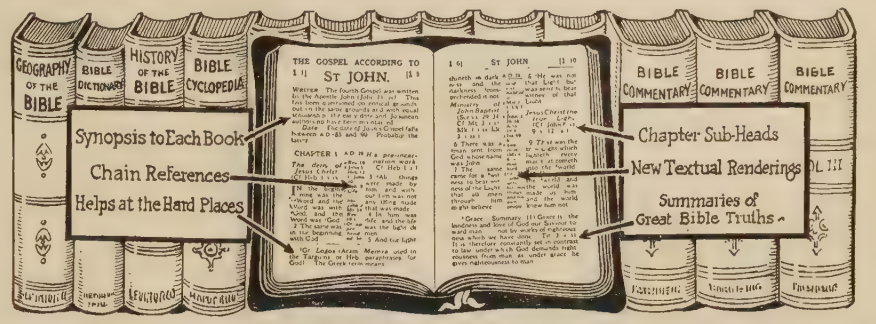

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fear, hate, etc., on one hand, and militarism, sordid industrialism, etc., on the other hand. Political aspects of moral progress embrace questions of government, international law, justice. "Moral Movements in Action" considers human leadership with appeal to conscience, intellect, militant efforts, organization for reform. "The Aftermath of Moral Achievements" is illustrated in the prohibition question and appeals for moral education in the home, church and school.

The author never gets far away from actual life, but makes frequent reference to past and current history to emphasize and crystallize his points. We think this study will broaden one's views on a subject of ever pressing importance.

MORAL PROGRESS, by John H. Stoody. Evangelical Press, Harrisburg, Pa. 435 pages. $1.75.

Biblical Themes

LIFE OF A CHRISTIAN (THE), by John Macbeath. Marshall, Morgan & Scott, London. 120 pages. 1/-.

Four addresses based on Ephesians, having to do with the beginnings, characteristics, resources and duties of the Christian Life. Each address has several subdivisions that round out the subject in hand.

Mr. Macbeath is one of the helpful speakers and writers in England at the present time. His matter is sound, his style clear and orderly.

LOOKING BEYOND, by William Evans. Bible Institute Colportage Association, Chicago. 60 pages, decorated cover. 40 cents.

Dr. Evans masters any subject he takes up. Here it is the life beyond, with its precedents in this life,—longings and promises, views of death, future experiences and rewards: all briefly unfolded according to Bible teaching and illuminated by analogy and poetical insights.

It is a tasty booklet that clarifies one's questionings and ministers comfort and assurance.

Sermonic

MANAGING ONE'S SELF, by James Gordon Gilkey. Macmillan Co., New York. 238 pages. $1.75.

Dr. Gilkey of Springfield, Mass., challenges your attention when you hear him preach. He is different from the ordinary preacher in that his approach is from the side of psychology. Indeed, he is not a Bible expositor, though he holds the liberal view, and it sometimes breaks through.

This volume of addresses discusses 10 cases of serious personal problems, and the ways they may be solved. For instance, "Locating One's Spiritual Burden," "Controlling One's Moods," "Keeping Enthusiastic about One's Job." Did you ever hear sermons that got down into your life like these? We believe, however, that the Bible has the up-to-date solution of every human problem, and wish that Dr. Gilkey applied the Bible more generously. It would be more effective and lasting than mere psychology, which is apt to prove shifting sand.

VOICE FOR GOD (A), by J. Stuart Holden. Fleming H. Revell Co., New York. 288 pages. $1.75.

Dr. Stuart Holden of London is well known to our readers through sermons of his preached at Northfield and reported in this magazine over many years. Indeed, this volume contains two sermons given at Northfield last August.

Dr. Holden has a style of his own, analytical, incisive, probing one's conscience and heart as he develops his Biblical theme, always constructively informing and helpful. He has the faculty of bringing his hearer or reader face to face with truth and challenging him to make decision. This is the secret of his success as preacher and prophet.

Storiettes by Grace Livingstone Hill

HOUSE ACROSS THE HEDGE (THE). J. B. Lippincott Co., Philadelphia. 19 pages. 50 cents.

A dramatic story of the night of the Passover, with a Jewish family and an Egyptian family as participants in that tragedy.

HER WEDDING GARMENT. Lippincott. 35 pages. 50 cents.

A wealthy society lady is forced by an April shower to take shelter in a church, where she hears an address on Christ's second coming. It is news to her, though she is active in church philanthropies, and wakes her up to her personal responsibility.

Various Themes

CAUSES OF WAR, ECONOMIC, INDUSTRIAL, RACIAL, RELIGIOUS, SCIENTIFIC, AND POLITICAL, edited by Arthur Porritt. Macmillan Co., New York. 235 pages. $1.50.

Eight essays, with supporting supplementary matter, on the causes of war, written for the World Conference on International Peace through Religion by nationals of several countries. C. F. Andrews of India writes on Racial Influences; Sir J. Arthur Thomson on Science and War; Henry A. Atkinson on Religion as a Cause of War; and so on.

Every author is a specialist in his topic, and together they present an all-round discussion and survey of facts and arguments, brought up to the minute.

CHINA, YESTERDAY AND TODAY, by Edward Thomas Williams. Thomas Y. Crowell Co., New York. 743 pages, illustrated. $4.

Fifth edition of a work copyrighted in 1923, revised to May 1932. Any book so continuously called for must have large merit.

The author has had 35 years of close association with Chinese affairs as American chargé d'affaires at Peking, chief of the Division of Far Eastern Affairs in the State department, and in other connections. He lived in China before the revolution of 1911, which wrought havoc with oldtime manners and conditions. His knowledge of the language places him above the rank of mere observers.

It is claimed to be the most complete history of China extant. Every page is readable. Statistics are largely relegated to the Appendix. A map is brought up to date, with the latest spellings and other changes.

JOLLY JOURNAL (A), by Isabel Crawford. Fleming H. Revell Co., New York. 158 pages, illustrated. $1.50.
The author's life work was realized as a missionary to American Indians. Her story begins in Canada, where she was born; moves to North Dakota, whither her father went to continue his ministry; and later to Oklahoma. It is not consecutive autobiography: rather, more or less detached incidents, all of them recited with zest and humor. She says in the Preface:

"The object of this book is to shake people up with laughter before administering the missionary stimulants which are always necessary to the full development of strong Christian characters."

The serious elements in the book do make strong missionary appeal.

Of Missionary Interest

AS IT LOOKS TO YOUNG CHINA: CHAPTERS BY A GROUP OF CHINESE CHRISTIANS, edited by William Hung. Friendship Press, New York. 181 pages. 60 cents and $1.
Intended to reflect the thinking that is being done by younger Christian Chinese today on basic aspects of the life of that great people. As such the book is to be valued apart from the rapid changes in national and political life.

There are seven chapters, each by a different author, all of them religious leaders or college professors except one a banker. After an introduction entitled "Setting Confucius Aside" the chapters take up the family, the school, one's vocation in a changing world, the nation, the world, the church.

FACING THE FUTURE IN INDIAN MISSIONS: Part 1, A Social Outlook on Indian Missions, by Lewis Meriam; Part 2, The Church and the Indian, by George W. Hinman. Missionary Education Movement, New York. 224 pages. 75 cents and $1.
Wherever the word Indian is used in this book it means the American Indian.

The purpose is to picture him as certain of his friends see him: first, from a sociological viewpoint, such as past and present government attitudes, health and education, economic, family and community life; and secondly, from the Christian viewpoint,—the forces at work introducing Christian principles into their total life.

The Indian population in the United States is estimated at 225,544 enrolled at Indian agencies, plus 90,000 more not so included.

It is an up-to-date textbook.

INDIAN AMERICANS, by Winifred Hulbert. Friendship Press, New York. 161 pages, illustrated. 60 cents and $1.
The government policy for its Indian wards now is to merge them into the larger life of the nation. But this does not mean losing their identity. It means their independence as American citizens.

This book aims to inform the general reader of facts about American Indians as gathered and interpreted by government agents and missionaries and others, as well as what Indian leaders have had to say. From their past history down to their present problems in facing a competitive world the author weaves a skilful and absorbing story, all in a readable way. The several illustrations show how Indians are making good in different walks in life.

INDIAN LOVE STORIES, by Ada Lee. Lee Memorial Mission, Calcutta. 79 pages, illustrated.
A dozen stories from her experiences drawn by a veteran Methodist missionary. "True stories they are, not fiction, trusting that those who read them will love and sympathize with our Indian people."

INDIAN PRIESTESS (AN): THE LIFE OF CHUNDRA LELA, by Ada Lee. Lee Memorial Press, Calcutta. 125 pages, illustrated.
The earlier heart-rending life story in its Hindu setting is followed by a glad record of experiences and service in Christ's name. An outstanding instance of the usefulness of a native worker.

TOTEM TALES, by Warren E. Crane. Fleming H. Revell Co., New York. 95 pages, illustrated. $1.
The author has visited numerous villages of various Indian tribes in the United States and Canada and Alaska, talking with Indians and seeking to gather their legends. He prints 39 stories in this book, all with Indian flavor but written so that young people can understand. The legends are nearly all nature stories. Here are some titles: "How the Deer Got His Horns," "The Man Who Became a Bear," "The Story of the First Strawberry," "How the Good Spirit Comes." They will captivate readers young and old.

Little Spring Wind—A Chinese Maiden

EDITH FREDERICKS, Kin Kiang

The spring wind was blowing, the sun was warming up the earth, seeds were beginning to sprout, leaf buds were swelling on the trees, and birds were flying about singing as they looked for a place to build their nests. All nature told us spring had come.

On farms the people were busy. The water buffalo must be brought out to plow the ricefields. All must be ready before the rains would come. In the homes the women were also busy. Bedding was taken out to be sunned, covers were taken off of quilts and

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washed down by the river, and then hung on the bushes to dry in the sun. Wadded coats were also sunned as the men worked in the field. Everyone was busy.

The babies in their cradles were taken out into the sunshine and left in a sheltered spot while the children played about. Poor baby did not need much attention. She could not fall out of her cradle. She could not even move her little arms and legs. She was wrapped securely with a blanket or the garment of one of the older members of the family, and placed in the cradle in the sunshine. She heard the children playing, but she could not see them. After a time the sun got too strong and the baby cried. The older children were helping either in the house or in the fields, since there was no school in the village.

It was just five years ago that little Spring Wind had come into one of these homes. They had wanted a boy, so when a little girl arrived they had no name for her. She was a darling fat baby with dimples, and everyone loved her. But what should they call her? Well, the winds were blowing out of doors, and some one said, "Why not call the baby Spring Wind?" Always thereafter this bright, happy little child was known as Spring Wind.

And now a baby brother had arrived. They called him Dede because he was the youngest and the baby brother. How happy Spring Wind was to have a baby brother! She went around and told all the other children about him, and they all had to come to see the new baby. Day after day Spring Wind helped her mother care for the baby. She also helped her mother in the work of the home. Sometimes she went out into the fields with her father, and came back so rosy and happy. Now it was time to plow the fields, and father said she could help him. The water buffalo and the plow were brought out, and then—joy of joys!—father picked up little Spring Wind and sat her on the back of the water buffalo. She just squealed with delight. How high up she was! Even above father's head, and she could see all around. Then they started off, and little Spring Wind held tight as she joggled along on the big water buffalo. What fun it was! Up and down and back and forth, row after row was plowed, and Spring Wind was helping. Once in a while she would see

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a frog jump out, and twice she saw a snake, but she was too high up to be afraid. Anyway she felt too grown up. She had seen other children ride on the water buffalo at plowing time, and she had longed for the time when she should be old enough. Now that baby brother had arrived she suddenly became "big sister" and was allowed to do many things she had not done before.

Some days later father wanted to flood one of the fields and get it ready for the rice-planting. He and the boys had banked it up well all around and prepared it for the flooding. Little Spring Wind was all eagerness. Would they let her help also? She wondered. Then one day father got the paddle wheel out and looked it over carefully. He found some places needed mending, and started right to work at it. Little Spring Wind watched him eagerly. Then the next day right after breakfast she heard him tell mother they were going to pump that day and would need her also. But he didn't ask Spring Wind. She would be nearly heart-broken if her father didn't let her sit up there and pump with the rest. She wanted to so badly, but she must wait. She saw her mother busy getting the baby ready to take out of doors in the cradle. Would they tell her to sit up there by the house and watch the baby while they all went down to the river to pump water? She gathered up the bowls and the chopsticks, and took the wet cloth and wiped off the table, and then her mother picked up the cradle and they all went out. Father had already gone off with the water-wheel. Mother closed the door and picked up the cradle, and they all started off. Spring Wind heard her father calling down by the river:

"Come along, Spring Wind! You are going to help today."

Her eyes danced with joy, and she ran as fast as she could, and mother and the boys brought the cradle and put it down near the river, and father set up the water wheel.

How high up it seemed, and what fun they would all have! They all sat on top and started to turn the paddles with their feet. Spring Wind could not reach them, but when the paddle came high enough she would put her foot on and push it downward. What fun to watch the water flow into the ricefield! They worked all morning, and Spring Wind had such fun. They went home, and she helped mother break up the twigs to start the fire in the little firebox of the brick stove, and while mother was cooking the rice in the big iron pot Spring Wind kept on breaking up twigs to feed the fire until she fell off the stool. She had fallen asleep on the little stool by the warm fire. Mother told her to get the bowls and chopsticks, so she quickly picked herself up and got the things for the table. In came father and the boys, and how hungry they all were! Spring Wind was happy too as well as hungry as they ate their meal and talked about the river, and the water wheel, and the flooded ricefield.—Written for children.

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